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This teaching guide and student text for Project Africa's curriculum program, "Africa South of the Sahara," deal with how four typical contemporary African peoples acquired their present way of life: (1) the Hausa of Northern Nigeria, (2) the Kung Bushmen of the Kalahari Desert, (3) the Mech'a Galla of Ethiopa, and (4) the Kikuyu of Kenya. Techniques of classification and an inquiry-oriented teaching strategy based on a scientific approach are emphasized. The teacher's guide contains detailed lesson plans, suggestions for classroom procedure, lists of instructional aids, guides in using these aids, maps, glossaries, and student study guides. The student text contains specific background information on the peoples studied, reading lists, and newspaper selections. [Not available in hard copy due to marginal legibility of original document.] (MP)

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AFRICA SOUTH OF THE SAHARA

A TEACHING GUIDE

TOPIC I

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An Experimental Program Of Study For
Secondary School Social Studies Students

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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AFRICA SOUTH OF THE SAHARA

A Program of Study for Secondary School Social Studies Students

TOPIC I

PEOPLES OF AFRICA

PROJECT AFRICA

Carnegie-Mellon University
Pittsburgh, Pennsylvania

1969

NOTE

This is the teaching guide for the unit on Peoples of Africa. Some of the materials included here have been previously copyrighted by various publishers or authors. Thus, they cannot be reproduced. However, where such selections were used, references to their specific sources are included as are identifying words or phrases.

* * * * * * * *

This is only one of the series of booklets which contain the instructional materials and teaching guides developed by Project Africa for use in teaching about Africa south of the Sahara to students in grades 7-10 in American schools. The complete set of booklets includes:

1. Africa South of the Sahara - Introduction: A Teaching Guide
2. Africa South of the Sahara - Topic I: A Teaching Guide
3. Peoples of Africa South of the Sahara
4. Africa South of the Sahara - Topic II: A Teaching Guide
5. History of Africa South of the Sahara
6. Africa South of the Sahara - Topic III: A Teaching Guide
7. Changing Africa South of the Sahara

INTRODUCTION

This instructional program was developed by the staff and consultants of Project Africa, a social studies curriculum development project commissioned by the United States Office of Education. This project was originally located at The Ohio State University. It was moved to Pittsburgh's Carnegie-Mellon University in September 1968.

Project Africa was created on March 1, 1967. It was a 40-month project designed specifically to develop inquiry oriented instructional materials and guides for use in improving learning about Africa south of the Sahara in grades 7-12 of American schools. The instructional materials contained herein were the first of a number of such materials intended for use in teaching about Africa south of the Sahara in 7-10th grade world geography, world history or world cultures courses. They represent the results of extensive research during the summer and fall of 1967 and of limited classroom tryouts during the spring of 1968.

These materials are in the form submitted to nation-wide field testing during the 1969 spring semester. By examining and adapting them to their own situations local schools will thus be able to include a vital, up-to-date, stimulating study of Africa south of the Sahara, its peoples and their culture as an integral part of their secondary school social studies curricula.

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These materials represent the results of the initial phase of Project Africa. They are only approximations of finished instructional materials and should be subject to extensive revision and refinement. It was the purpose of the classroom tryouts--for which these were prepared--to provide the experience and information needed to develop effective and worthwhile materials for use in teaching about Africa south of the Sahara in 7-10th grade social studies programs. The evaluation of the results of this experimentation is included in the Final Report of Project Africa (1970).

Dr. Barry K. Beyer
Director

Dr. E. Perry Hicks
Associate Director

Summer 1969

USING THE TEACHING GUIDES

Each teaching guide for this program on Africa south of the Sahara is organized along similar lines.

For every major unit there are introductory comments, a statement of general unit objectives and a brief outline of the daily activities which comprise it. Each daily activity has a separate plan which includes a statement of its purpose; a list of more specific knowledge, skill and affective objectives; and an outline of the strategy to be used in conducting the activity. These are printed on yellow paper.

The teaching strategy outlined for each daily activity is divided into two columns. The left-hand column contains the key questions or directions for the main activities required to move toward accomplishing the objectives of the activity. Not every question a teacher may wish or need to ask is included here. Others may have to be asked in order to secure useful or desired responses.

The right hand column contains the substance of the student responses or statements sought for each of the questions in the left-hand column. It is not intended that these be the word-for-word or only statements the students will make. But they do represent the substance of the desired student responses. These items should be viewed as the goals of the teacher questions and, if the question in the left-hand column fails to elicit a response containing the substance of this entry, then the teacher will have to ask other questions designed to elicit this information. These desired responses are included here so that the teacher will know what the students need to articulate in order to move on to the next part of the activity.

It is obvious that the teaching strategies and techniques outlined in these guides are not the only ones that could be used in teaching for these objectives. However, they do represent one useful instructional strategy. As these strategies are used, you will undoubtedly find flaws in them and/or get ideas on how they could be improved. Write these ideas on separate pages and insert them in the guides or write them in appropriate places in the guides themselves. These comments will be useful in using these materials a second time.

The teaching guides also contain copies of all student materials not included in the booklets for distribution for use in preparing for the next class. By having them arranged in this fashion, you should find it easier to identify them in the mass of materials we shall be sending. It will also give you a chance to double check us for errors and to plan ahead.

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INTRODUCTION

WHO ARE THE PEOPLES OF AFRICA?

This is the first of three topics which comprise this program of study. Its immediate purpose is to acquaint students with selected aspects of Africa south of the Sahara--its peoples and where they live. But, it also has broader, more long-range objectives:

> To formulate concepts and generalizations about people and their behavior that will serve as useful tools in analyzing and understanding people of other cultures;
>
> To develop, practice and refine the skills of intellectual inquiry, the technology of learning; and
>
> To clarify and develop attitudes and values supportive of these skills.

The primary emphasis of this Topic is on contemporary people--what they are like today and why. Each culture study unit focuses on a different people or tribe selected because in some way it is typical of a significant number of Africans--perhaps because it has a pastoral or hunting economy, or because its kinship system is matrilineal or patrilineal, or because it is centered in western or central or southern or eastern Africa.

Study of these Culture Study Units will help the students answer the questions, "Who are the peoples of Africa?" and "Why are they the way they are?" It will also lead them to discover that, among other things, there is no such thing as a "typical African" just as there is no such thing as a "typical American" and that peoples of Africa are human beings who face the same problems they do, who invent things, express themselves in art, music, dance, drama and literature, and who conduct themselves and order their lives in as intelligent and rational a way as any other people.

This study will enable the students:

> To know the selected characteristics of the land and peoples of Africa south of the Sahara.
>
> To know that Africa south of the Sahara is a land of great diversity and variety--in landforms, vegetation, climate, peoples, institutions, resources and other features.
>
> To know that all Africans face similar problems--those of securing food, clothing, shelter, physical and psychological security and self-expression.

To know that these peoples have developed solutions to these problems that in many instances differ from each other; and that these solutions have been institutionalized.

To know that these solutions and institutions have grown out of a peoples' culture, level of technology, environment, history and contact with others.

To know that African societies are rationally ordered; that they are logical and coherent in their own terms given the basic assumptions and conditions in which they exist.

To know that Africans are resourceful, creative, inventive and rational human beings.

To know that different people perceive and react to their environments differently.

To know that African societies have devised means for the control, use and exchange of things of value.

To know that African societies provide for the allocation of authority.

To know that human behavior in Africa south of the Sahara follows regular learned patterns of behavior which makes it possible for individuals to predict the behavior of others and act accordingly.

To compare basic facts and generalizations about selected cultures.

To identify and appraise values and value judgments basic to the structure and operation of selected cultures.

To make accurate and meaningful generalizations.

To be able to use the skills of interpretation, translation, analysis, synthesis and evaluation.

To develop a respect for evidence, objectivity and empathy as well as for receiving, responding and valuing.

Each unit in this Topic is constructed on an inquiry-oriented teaching strategy and includes activities which require the students to:

1) Identify and clarify a purpose for learning

2) Build a hypothesis--a tentative answer or solution

3) Test the hypothesis against data

4) Draw meaningful conclusions from this experience

The entire Topic is also structuted in this same fashion. The introductory unit is designed to raise questions that can only be answered by further inquiry utilizing the Culture Study Units and by generalizing on the basis of the entire experience in the concluding unit.

Topic I consists of six units:

Introduction to the Peoples of Africa

Culture Study I - The Hausa of Northern Nigeria

Culture Study II - The !Kung Bushmen of the Kalahari

Culture Study III - The Mech'a Galla of Ethiopia

Culture Study IV - The Kikuyu of Kenya

Conclusion - Who are the Peoples of Africa?

AFRICA SOUTH OF THE SAHARA

TOPIC I

THE PEOPLES OF AFRICA:
INTRODUCTION

A TEACHING GUIDE

PROJECT AFRICA
Carnegie-Mellon University

1969

INTRODUCTION TO THE PEOPLES OF AFRICA SOUTH OF THE SAHARA

A TEACHING GUIDE

This brief unit introduces the study of the peoples who inhabit Africa south of the Sahara. It is built on and grows out of the Introduction to this program and serves as a springboard for in-depth studies of specific peoples. Its primary function is to clarify certain terms and ideas relative to these units and to develop a hypothesis which can be investigated by use of the following Culture Studies.

The specific purposes of this unit are:

To clarify the meaning of selected terms used to describe people.

To develop a set of criteria which can be used to describe people accurately.

To construct a hypothesis about the peoples of Africa worthy of investigation.

To practice selected skills of intellectual inquiry.

This unit consists of one activity.

Activity	Purpose	Materials
1	To clarify terms and ideas about classifying and describing people and To apply a scheme of classification to the peoples of Africa in order to hypothesize their major characteristics.	Study guide Filmstrip

INTRODUCTION TO THE PEOPLES OF AFRICA SOUTH OF THE SAHARA

ACTIVITY 1

A TEACHING GUIDE

A) Introduction: This activity is designed to introduce students to ideas and techniques of classification that are necessary for accurate descriptions of people. It raises questions about terminology commonly used to distinguish between peoples of Africa and to clarify these terms. It is furthermore designed to suggest the great diversity of peoples and culture in Africa south of the Sahara and, to this end, provides an opportunity for students to develop and apply a system of description and classification.

The specific objectives of this activity are:

To raise questions about the differences of human appearance.

To question the usefulness of descriptions based solely on physical appearance.

To develop a tentative classification scheme for describing people.

To classify the meaning of selected terms commonly used to describe people.

To know that the major characteristic of Africans--their individual appearances, cultures and activities--is diversity.

To interpret and make inferences from data.

To apply a system of classifying people to the analysis of data.

To synthesize information into a general statement that gives meaning to all the data observed.

It is important to note that this activity is designed to help students classify what they observe and know so that they can ask meaningful questions, and in turn, provide accurate descriptions. Such skills are required for the formulation and statement of hypotheses about why Africans are the way they are. Questions raised about the people of Africa are intended to motivate the student interest in learning more about specific peoples of Africa. Such questions, restated in the format of hypotheses, serve as the search tools for learning more about given topics.

B) Materials: Study guide-- Introduction to the Peoples of Africa
Filmstrip -- Peoples of Africa South of the Sahara

C) Suggested Teaching Strategy:

1) Start the class by discussing briefly the students' answers to questions 1a and 1b on the study guide. Where students cannot agree on the use of certain terms, clarify these by reference to the glossary in the study guide. Insist that henceforth students clarify the meaning of any words they use which may have several different meanings.

2) Have several students tell the titles they put on the groups of words in answer to question 3 on the Study Guide. Write them across the blackboard putting examples under them. Have other students contribute ideas.

The categories will probably be:
1) Physical appearance
2) Culturally influenced appearance
3) Surroundings
4) Features not directly observable

Show how each category can be turned into a question that will help find out more about people.

What do they look like?
--their facial features?
--their clothes or dress?

3) Introduce the filmstrip--PEOPLES OF AFRICA by:
   a) Reminding the class of the discussion yesterday about where Africans live and why they live where they do, and by

   b) Having the students refer to the dittoed listing of their ideas of Africans that emerged from the filmstrip shown on the first day. Underline the terms or phrases relating to people.

Direct the class to study the filmstrip to find out to what extent their ideas--or hypotheses--are correct.

Assign each row to view the filmstrip with only one of the categories of descriptive items on the board in mind (Row A should view it in terms of the first category, Row B for the second and so on).	
4) Profect the filmstrip Peoples of Africa south of the Sahara. Encourage the students to note what they see in each frame.	
5) At the conclusion of the filmstrip have the students in each row briefly tell what they observed relevant to the category assigned to them. Note some of these on the board.	The students assigned to note physical appearance will report such things as: white black brown tall short broad lips thin lips etc.
6) Then ask: TO WHAT EXTENT DOES THIS SUPPORT OUR FIRST OPINIONS?	
WHAT CAN WE SAY ABOUT AFRICANS?	There is great diversity--in color, culture and so on. No one group is typical, etc.
7) Ask: HOW CAN WE FIND OUT WHAT THEY ARE REALLY LIKE?	Look at certain specific individuals or groups.
Tell them you have material on several groups that in one way or another represent many Africans. One such group is the Hausa. Have the students use maps 2, 9 and any others he needs to locate the Hausa in Africa south of the Sahara.	
8) Distribute the Hausa dictionary and study guide (Culture Study I--Activity 1). Direct the students to complete the study guide as directed and bring it to the next class.	

TOPIC I - INTRODUCTION

FILMSTRIP

Peoples of Africa

NOTES TO THE TEACHER

TITLE - PEOPLES OF AFRICA

1. Hausa in Northern Nigeria
2. Bushmen of the Kalahari
3. Amhara in Ethiopia
4. Mech'a Galla in Ethiopia
5. Fulani Emir - Northern Nigeria
6. Hausa teenager
7. Hausa adult
8. Mali
9. Senegal
10. Fulani youth
11. Ibo in Nigeria
12. Syrian storekeeper - Liberia
13. Hausa in Northern Nigeria
14. Police officer - Ghana
15. Ashanti - Ghana
16. Nigerian
17. Damara in South West Africa
18. Cape-coloured fisherman - South Africa
19. Diamond inspector - South Africa
20. Zulu - South Africa
21. Indians - South Africa
22. Cape-coloured - South Africa
23. Bushman - South West Africa
24. German - Hottentot - South West Africa
25. Swazi - South Africa
26. Boer - South Africa
27. Zulu - South Africa
28. Sudanese - Khartoum
29. Indians - Uganda
30. Nilotic - Khartoum
31. Chagga - Tanzania
32. Masai - Tanzania
33. Amhara - Ethiopia
34. Masai - Kenya
35. Rhodesian dairy farmer and family
36. Ganda in Uganda
37. Somali
38. Amhara in Ethiopia
39. Haile Selassie

PROJECT AFRICA

NAME________________________ ACTIVITY 2

INTRODUCTION TO
THE PEOPLES OF AFRICA
SOUTH OF THE SAHARA

STUDY GUIDE

The major steps in learning involve:

1) Identifying a problem to solve,
2) Guessing at a possible answer (hypothesizing),
3) Testing this answer against available information to see it if is true or will work, and
4) Making a conclusion about the accuracy of the hypothesis.

An important part of each of these steps is the ability to describe and organize information. This activity is intended to help you sharpen your skills of describing information and organizing it in such a way that you can use it to make and/or test useful hypotheses.

Describing people is not easy. A description which includes many people will be very general. Thus, it probably will not accurately fit any single member of the group. It is no easier to describe accurately the nearly 250,000,000 inhabitants of Africa south of the Sahara than it is to describe accurately Europeans, carpenters or all the students in your school.

Few terms are useful for precisely describing a representative of a specific group. Some people have attempted to use "race" as a way to distinguish between people. However, no precise classification of race exists. All humans belong to one biological species--homo sapiens. This species cannot be divided into groups that do not overlap in some way. Even color, which is often used as a way to describe people, cannot be precisely defined.

The people of this world have over 50 different variations of skin color alone. Like all inherited characteristics, skin color is caused by an interplay of genes. Genes are chemical substances which determine the thousands of characteristics that account for physical differences in human appearance. Some genes determine hair color and texture; others determine color of the eyes; still others determine facial features; and so on. Since genes are inherited from both parents children tend to show many characteristics similar to those of their parents. Often you will hear people say, "She really looks like her mother." or "He resembles his father."

If a group of people remains isolated for generations, some gene combinations tend to dominate others. Thus people within this group will tend to become quite similar. Where little outside contact has occurred--such as with the Bushmen of Africa's Kalahari Desert--these people appear quite similar to each other and quite different from any other people. However, if they were to intermarry with other people, after several generations their dominant genes would combine with others so that they could not be distinguished from the group with which they intermarried.

When humans have children, some genes appear to be more dominant than others. Among the dominant genes which influence the character of the face and head are:

wide nostrils
dark colored eyes
full lips
dark hair
free ear lobes
ability to roll the tongue
Roman nose
excessively pointed ears
dimpled chin
dark skin

How many of these characteristics do you have?

Some of these characteristics are often considered to be typical of persons belonging to a certain race. However, people of any race may have a broad nose, dimpled chin or so on. It would be difficult for you to classify yourself on the basis of these traits alone. "Racial" classifications generally provide inaccurate descriptions of people. They also usually have unfavorable or prejudiced meanings.

One of the first scientists to classify people classified them by location as Americus, Europacus, Asiaticus and Afer. Ever since, men have used other terms to distinguish between people. These words were usually not intended originally to describe physical characteristics of men. Yet, often by association, that is exactly what occurred.

There are many words or phrases used to describe people. Some of these are:

African
Afro-American
alien
American
Black
Caucasian
citizen
colonialist
colored (coloured)
expatriot
foreigner
imperialist
indigenous
missionary
Moslem
nationalist
native
Negro
primitive
slave

If you are in doubt about the meaning of any of these terms, check the following definitions:

African: a native or inhabitant of Africa
Afro-American (Aframerican): Americans of African and especially of negroid descent
alien: One born in or belonging to another country who has not acquired citizenship in the country in which he now lives
American: a native or inhabitant of America (or--to the dismay of Canadians--of the U.S.)
Black: a person belonging to a dark-skinned race; one stemming from such a race

Caucasian: designating a group of people in Europe, North Africa and southwest Asia distinguished by the fact they are white

citizen: a member of a city or state who owes allegiance to its government and is entitled to protection from it

colonialist: one who follows or favors having one country rule over another area or people

colored (coloured): a person whose genes cause his skin color to be some shading other than white

expatriot: a person living in a country other than his native country

foreigner: a person not native or a naturalized citizen of a country

imperialist: an individual who works to extend or support the rule or authority of one nation over another

indigenous: living naturally in a particular region; born there

missionary: a person sent to work for the propagation of his religious faith

Moslem: a believer in the faith established by Mohammed

nationalist: one who favors the independence or unity of his nation

native: referring to a person who was born in a specific place

Negro: a member of the black race of mankind distinguished (by classification according to physical features without regard to language or culture) from other peoples. A person belonging to the African branch of the black race.

primitive: a person unaffected or little affected by civilizing influence. Frequently, such persons have strong cultural or physical similarities with their early ancestors.

slave: an individual who is the property of and completely subject to another.

1. ANSWER THE FOLLOWING QUESTIONS:

   a) WHICH OF THE ABOVE WORDS COULD BE CORRECTLY USED TO DESCRIBE YOU IF YOU WENT TO LIVE IN AFRICA?

   b) WHICH OF THE ABOVE WORDS COULD BE CORRECTLY USED TO DESCRIBE A STUDENT WHO WAS BORN OF BLACK PARENTS IN THE CONGO BUT IS NOW TEMPORARILY AN EXCHANGE STUDENT IN YOUR SCHOOL?

The terms listed above do not, by themselves, describe a person well enough so that we can know him. Some are too vague or too general. Others describe things that cannot readily be seen. To describe a person or even a group of persons accurately, other descriptive words are needed. Some words often used to describe people as individuals and groups are:

tall
wearing jewelry
bald
vegetarian
a Democrat
thin
male
wearing a business suit
a college graduate
brush cut
big nose
tatooed
blonde
a Protestant
a wheat farmer
black
a carpenter
fat
white
young
has a pony-tail
English-speaking
is French
literate
shopkeeper
wears make-up
is next to the door
brown-eyed
athlete
brilliant
musician

Some of these words and phrases describe human characteristics that can not be noted at once merely by looking. Others are readily seen but they represent different kinds of characteristics.

2. STUDY THESE WORDS LISTED ABOVE AND THEN ORGANIZE THEM INTO GROUPS WHICH ARE SIMILAR. EACH GROUP MUST CONTAIN WORDS THAT ARE RELATED OR SIMILAR IN SOME WAY TO ALL THE OTHER WORDS IN THAT GROUP.

   For example: The terms "short" and "big nose" refer to a person's physical appearance. Therefore they should be grouped together. They are listed below in group 1.

   NOW, GROUP ALL THE ABOVE WORDS INTO GROUPS CONTAINING SIMILAR WORDS OR PHRASES. MAKE NOT MORE THAN FOUR OR NOT LESS THAN THREE GROUPS. IF YOU WISH YOU MAY ADD OTHER WORDS TO THE GROUPS YOU HAVE IDENTIFIED WHEN YOU ARE DONE. As you group these words, cross them out on the preceding list.

#1____________	#2____________	#3____________	#4____________
short	tatooed	occupation	nationality
big nose	brush cut		language

3. FINALLY, SELECT A WORD OR PHRASE THAT DESCRIBES WHAT ALL THE WORDS IN GROUP ONE REFER TO AND WRITE IT IN THE SPACE AFTER #1. SELECT ANOTHER WORD OR PHRASE THAT ACCURATELY CLASSIFIES ALL THOSE ITEMS IN #2 AND WRITE IT AFTER #2. DO THE SAME FOR GROUPS #3 and #4.

These categories of descriptive terms will prove useful in describing and analysing what people are like. They will suggest questions you can ask about the people of Africa. You and your classmates already have expressed some ideas of what Africans are like. In the next class you will have an opportunity to check these ideas and to add to what you know. Be prepared to use these categories of descriptive terms to find out more about the people who live in Africa south of the Sahara.

AFRICA SOUTH OF THE SAHARA

TOPIC I

CULTURE STUDY I

THE HAUSA OF NORTHERN NIGERIA

A TEACHING GUIDE

PROJECT AFRICA
Carnegie-Mellon University

1969

6

CULTURE STUDY I

The Hausa people--the term "tribe" is inaccurate for Hausa is better interpreted as a unity of culture rather than a restrictively ethnographic group--are concentrated in the northern quarter of the Federation of Nigeria, principally around Sokoto, Kano, Katsina, and parts of the Zaria and Bauchi emirates or kingdoms, and in the southern reaches of the Republic of Niger, especially round Maradi. They number some 10-15 million. However, their language, also known as Hausa, bears an intense importance as a lingua franca for a much greater area. It is spoken by some 25 millions, making it the most widely spoken indigenous African language on the whole continent. The Hausa States of what is still geographically recognized as northern Nigeria have an established history that reaches back beyond the coming of Islam in the fourteenth century, and today the Hausa emirates, ruled by hereditary kings, are predominantly Moslem. Their vivid story has been chronicled by local as well as Arab, European, and American scholars, and an almost tangible sense of ancient history is felt by every visitor to the heart of Hausaland.

This unit is about these people--the Hausa of northern Nigeria. It is designed to use information about these people to assist students in achieving the cognitive and affective objectives of Topic I. The major objectives of this unit are:

To know the basic elements of the Hausa way of life.

To become aware of the complexity of the interrelationships that exist between these elements.

To become aware of the interrelationships between a people's culture, habitat and level of technology.

To develop an awareness of the concept of culture.

To be able to make inferences from data.

To be able to formulate hypotheses, evaluate them and modify them in the light of new evidence.

To be able to formulate generalized statements explaining the relationships between data.

To be able to work together in groups in order to solve a common task.

It consists of six activities:

Activity	Purpose	Materials
1	To develop a tentative answer to the question "Who are the Hausa?"	Hausa dictionary
2	To secure data with which to test the hypothesis.	Folktales
3	To secure additional data with which to test the hypothesis.	Proverbs
4	To test the hypothesis against additional data.	Filmstrip Reading: The Hausa
5	To analyze, categorize, and summarize data.	Chart Class notes
6	To synthesize the information thus gained into meaningful knowledge. To test the hypotheses which arose out of the Introductory Activity.	Class notes Chart

CULTURE STUDY I -- ACTIVITY 1

A TEACHING GUIDE

A) Introduction: This activity introduces the study of the Hausa. The intent is to use the Hausa language in the manner that a linguist might to make inferences about the culture of the people. There is no intent to have students learn to read or speak the language. The words are to be used merely as bits of data.

The inferences which students form from the data may range from the obvious and trivial to the abstract and general, central to the culture. It is important only that the inferences be logically supported by the data and of sufficient abstractness to allow their utilization as hypotheses for further study.

Specifically the objectives of Activity 1 are:

To develop the skill of making inferences from data;

To develop the skill of formulating useful hypotheses;

To appreciate the role that language forms play in a culture;

To develop tentative hypotheses about major aspects of Hausa Culture.

It is important to note that this "dictionary" consists of words recorded in 1843. Therefore, it can be assumed that the words represent aspects of Hausa culture and are not the result of interaction with tourists or of exposure to modern mass media. It is also assumed that the absence of words for automobile, radio, railroad, etc. do not necessarily mean that the Hausa are isolated from the rest of the world. It should be noted that the words listed here are not the only words revealed in the original of this dictionary; these have merely been selected for use in this activity. There were hundreds of other words also included in their language and in the 1843 dictionary.

B) Material:

Mimeographed Hausa dictionary and study guide.

C) Suggested Teaching Strategy:

1) Remind the class that they are trying to find out more about Africans to see if their ideas of the first day of class and yesterday are correct. Ask: WHAT GENERALIZATIONS DID WE MAKE ABOUT THE PEOPLES OF AFRICA YESTERDAY?	They are a diverse group - in color, culture and appearance. Some are modern-westernized and others are more traditional etc...
2) One way to check the accuracy of these is to study some Africans more closely. Have the students refer to the study guide used in the assignment on the dictionary.	
3) Have the students read their lists of Hausa characteristics. Write them on the board in the order given. After four or five have read their lists ask for any other items not already on the board.	The list should include: Moslem religion semi-arid region iron technology trading
4) Ask: WHO ARE THE HAUSA? WHAT ARE THEIR MAJOR CHARACTERISTICS? Have each student write a one-sentence statement using items from the board to describe who the Hausa are. Then have volunteers read their statements. Note these are hypotheses, based on little evidence.	Hypotheses might be: 1) The Hausa are a nomadic people who live near the desert. 2) The Hausa are Moslem farmers who live in extended families and make part of their living by trading.
5) Ask: WHAT WORDS ARE THERE IN THIS DICTIONARY TO SUPPORT THIS HYPOTHESIS? -- TO CAST DOUBT ON IT? Have the students indicate those words that support or contradict each hypothesis.	

6) Have the class modify the hypotheses as necessary in the light of the evidence on hand. Have them record in their notebooks the ones they are willing to accept.

7) Introduce Activity 2 by asking: WHAT DO WE NEED TO KNOW IN ORDER TO SEE IF OUR GUESSES ABOUT THE HAUSA ARE CORRECT?

WHAT OTHER KINDS OF INFORMATION WILL HELP US FIND OUT MORE ABOUT THE HAUSA?

The students may cite:
- photographs
- folk tales
- maps
- textbooks
- encyclopedias
- songs

Conclude the class by noting that you will secure some of this data for use in the next class.

CULTURE STUDY I -- ACTIVITY 1

The attached list gives the English meaning of selected Hausa words. These are only some of the words in the Hausa language, and they are words which have been a part of the Hausa language for hundreds of years.

When people have a word in their language for an object or idea, that object or idea usually has a place in the lives of the people. Therefore, by looking at the language of a people it is possible to get some idea of what their way of life--or culture--is like.

Look over this list of words. What do they tell you about the Hausa culture and Hausaland? List three things or features which seem to be characteristic of these people or how they live. Below each of the three characteristics, list four words from the dictionary which reflect or illustrate the characteristic:

1.____

a)____________________ c)____________________

b)____________________ d)____________________

2.____

a)____________________ c)____________________

b)____________________ d)____________________

3.____

a)____________________ c)____________________

b)____________________ d)____________________

SELECTED WORDS FROM A HAUSA DICTIONARY

Hausa	English	Hausa	English
Abduga	cotton	Kafaritshi	witchcraft
Akwari ngiwa	ivory	Kaka	grandfather
Akwia	goat	Katata	grandmother
Albassa	onion	Kamu kifi	to catch fish
Alfadara	mule	Kaneh	brother
Alharin	silk	Kanua	sister
Alla	God	Kanua oba na	aunt
Alliwashi	agreement	Kassua	market
Altshimaa	Sabbath, Friday	Kawi	village
Amire	to marry	Kaya	goods
Araha	cheap	Kedaya	account
Ayaba	banana	Kusiewa	burial place
Bangu	a wall	Laima	umbrella
Bara	servant	Letafi	Koran
Bashi	to owe	Mabatshi	debtor
Bauta	slavery	Magashi	heir
Bawa	slave	Maiaski	barber
Birreni	a town	Maidukia igia	ropemaker
Buka	tent	Maifihto	tax collector
		Mainsinau	butter
Busa	music	Mikire	blacksmith
Dah	son	Oba	father
Dahki	house	Rakia	road
Dahndunkia	lamb	Rakumi	camel
Dahnkasua	trade	Rani	dry season
Dahri	cold	Raka	dance
Damana	rainy season	Reirei	sand
Dangga	garden	Rero	wool
Dawa	desert	Rua nkuddu	lake
		Saa	season, time
Dia	daughter	Sania	cow
Doaya	yams	Sauni	mountain
Dohki	horse	Sayeswa	to sell
Dooka	law	Shirigi	canoe
Dsadsa	to rust	Sinaria	gold
Dunkia	sheep	Sinkaffa	rice
Fahta	leather	Sunufi	sin
Falakeh	merchant	Taffia	journey
Faualua	ghost	Tanderu	furnace
Fihto	tax	Tshakumara	cheese
		Tshimua	mosque
Gaba	war	Uwa	mother
Gardi	schoolmaster	Wallii	prophet
Gatshi	brass, copper	Wonakire	devil
Gashiri	salt	Wuta f	fire
Gissogisso	spider	Yi addua	to pray
Giwa	elephant	Yi tshiniki	to trade
Gonah	farm	Zomu	rabbit
Iyali	family	Zorah	bargain
Kaakai	harvest		

CULTURE STUDY I -- ACTIVITY 2

A) Introduction: This activity provides additional data, in the form of folk tales, about the Hausa. The intent is to use these folk tales to enlarge and/or modify the hypotheses that were formulated in Activity 1.

Two levels of inference can be drawn from these materials. Knowledge about the environment and way of life of the Hausa can be infered from an analysis of the objects and activities that are described in the tales. Some of the cultural values of the Hausa can be infered from the manner in which the heroes of the tales act, from the attributes and objects that are considered valuable, and from explicitly stated value preferences.

Specifically the objectives of Activity 2 are:

To develop the skill of making inferences from data.

To understand the manner in which folk tales reflect the values of a culture.

To enlarge the students' concept of the Hausa culture.

It should be remembered that a brief selection of folk tales can not cover the whole range of story types or provide a composite of a culture's heritage of folk literature. The conclusions based on an analysis of these folk tales must be viewed as tentative.

The following comments by H.A.S. Johnston provide some background for the tales in this activity:

> In West Africa dusk comes early, and the nights are usually warm except during the rains. This is the usual setting for the African storyteller. One must also remember that the storyteller makes ample use of motion, accent, and tone quality to create an atmosphere for the tale.
>
> The predominance of animal stories is perhaps due to the fact that animal hierarchy lends itself to the theme of triumph of brains over brawn. All three heroes of the Hausa stories are tricksters, and the spider is unscrupulous. The rabbit is mischievous, whereas, the jackal is cunning and wise. The villain is the hyena, and he is portrayed as greedy and stupid. His fate is defeat and humiliation. Brer Rabbit is undoubtedly the descendant of the African hare.*

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*H.A.S. Johnston, A Selection of Hausa Stories, Clarendon Press, Oxford, 1966, pp. xliii-xliv

B) Materials:

Tape recording of Hausa folk tale and song on "The Frog". (see attached Notes to the Teacher.)
Peoples of Africa
Study guide

C) Suggested Teaching Strategy:

1) Commence the class by having students refer to the hypothesis about the Hausa made in the preceding class.	
2) Point out that every group of people have stories which they use to illustrate how people act or should act. Ask: NAME SOME TALES OR STORIES FROM OUR OWN SOCIETY THAT DO THIS. If necessary, explain one. Ask: WHAT DO THEY MEAN? WHAT IS THEIR MORAL?	Students might name the Brer Rabbit tales; or Dr. Suess' stories such as "The Sneetches", or the "Tortoise and the Hare", etc.
3) Note that the Hausa, too, have tales like these. Tell them they have one entitled "Two Frogs." Ask: LISTEN TO THIS TALE AND SEE IF YOU CAN TELL WHAT MEANING IT HAS FOR THE HAUSA. Play the tape and stop it at the conclusion of the story.	
4) Ask: WHAT IS THE STORY? Ask: WHAT MIGHT IT MEAN TO A HAUSA? Allow only a moment for this.	Students should be able to repeat the literal essence of the story. Few, if any, will be able to suggest a meaning to the Hausa.
5) Tell the students that there is a similar story in America. It is a song and was just recorded. Ask: LISTEN TO THIS SONG AND TELL ME WHAT IT MEANS. Then continue the tape and stop it at the end of the final verse.	

6) Ask: WHAT IS THE STORY? WHAT DOES IT MEAN? Accept one or two guesses.	Students may or may not have opinions.
7) Tell them you omitted an important part. Ask: LISTEN AGAIN TO FIND OUT IF YOU ARE CORRECT. Continue the tape to the end of the refrain.	
8) Ask: WHAT DOES THE SONG MEAN (AT LEAST TO THE SONG WRITER)?	The moral is "Stick-to-it -iveness." If you have faith in yourself and don't give up you will succeed.
9) Ask: LET'S LISTEN TO THE HAUSA VERSION AGAIN TO FIGURE OUT WHAT IT MIGHT MEAN TO THEM. Continue the tape to the conclusion of the tale.	
10) Ask: WHAT IS THE MEANING FOR THE HAUSA? WHO IS THE HERO? WHY DOES HE SUCCEED?	The moral is: "God helps those that help themselves."
11) Ask: WHAT ARE THE SIMILARITIES AND DIFFERENCES IN THE TWO STORIES?	The stories are virtually the same plot, they each reveal that both societies have cows and frogs, etc. They also reveal those attributes of people that are good--hard work, "stick-to-it -iveness" and the main difference is the meaning or interpretation.
12) Ask: WHY DOES THE SAME STORY HAVE DIFFERENT MEANINGS FOR AMERICANS AND FOR THE HAUSA?	Because of the different cultures. Americans seem to place high value on individual initiative and persistence as the way to get ahead. The Hausa seem to feel more subservient to God's will. Both seem to value hard work.
Continue this line of questioning until the students point out:	a) The story has no real meaning in itself but only that which is given it by the teller or listener. b) The meaning is derived from the background or culture of the people--not the story itself.

13) Ask: WHAT CAN A STUDY OF FOLK TALES TELL YOU ABOUT A PEOPLE'S CULTURE?	They will reveal some of the basic values of the culture, as well as some features of the people's way of life.
14) Tell the students there are more Hausa tales. Distribute copies of the booklet PEOPLES OF AFRICA and the Study Guide for Activity 3. Direct the class to examine the booklet. Note the map and the peoples to be studied. Locate them on the map. Direct the students to complete the Study Guide for the next class. Ask them to do it with this question in mind: TO WHAT EXTENT DO THESE STORIES SUPPORT OR REFUTE THE HYPOTHESIS WE HAVE MADE ABOUT THE HAUSA ?	

CULTURE STUDY I -- ACTIVITY 2

TAPE RECORDING

NOTES TO THE TEACHER

CONTENT

(Narration): Two frogs fell into a calabash of milk. They could not get out. After awhile one of them became exhausted and cried out, "My time had come." He stopped trying, sank to the bottom of the calabash and was drowned.

The other frog kept on trying. His movements caused the milk to curdle into butter and to form a solid ball. Then he climbed onto the ball of butter, jumped out of the calabash, and escaped with his life.*

STOP

The verses of the song "Stick-to-it-Ivity" sung by Brook Benton. (Recorded on the album "Laura," Reprise #6268.)

STOP

Replay of the verses to "Stick-to-it Ivity" with the chorus inserted between the verses.

STOP

Narration of Hausa folktale repeated with brief introduction in Hausa. At the end, the moral, omitted in the first version, is added:

> God says, "Help yourself so that I may help you."

---

*Translated for Project Africa by Anthony Kirk-Greene.

CULTURE STUDY I -- ACTIVITY 3

Careful examination of a peoples' folktales can provide much information about their way of life. Examples of what can be learned were given in class after listening to the Hausa folktale "Two Frogs."

Read the Hausa folktales on pp. 1-7 of the booklet, PEOPLES OF AFRICA. Determine the moral or meaning of each to the Hausa. After doing this, list four characteristics of the Hausa illustrated by these stories and write each below. Under each, list at least one of the folktales that illustrates the characteristic listed:

1. ______________________________

   ____

2. ______________________________

   ____

3. ______________________________

   ____

4. ______________________________

   ____

CULTURE STUDY I -- ACTIVITY 3

A TEACHING GUIDE

A) **Introduction**: This activity is designed to provide additional data about the Hausa and to allow the students to test their hypotheses formed in Activity 1. It will demonstrate that folk tales and proverbs can provide information about a people.

Specifically the objectives of Activity 3 are:

To acquire knowledge of selected aspects of Hausa culture;

To understand that a people's folk literature reflects their culture;

To develop skill in testing and reformulating hypotheses.

B) **Material**: Mimeographed Hausa sayings.

C) **Suggested Teaching Strategy**:

1) Ask the students to report the characteristics of the Hausa as listed in their homework.	
Ask: ON THE BASIS OF THESE CLUES, WHAT ARE THE THINGS THE HAUSA VALUE OR RESPECT MOST?	These might include: cunning and trickery materialism shrewd bargaining fatalistic view of man's destiny ethnocentrism -- looking down on others (ie: Fulani)
Require evidence from the tales to support the inferences made. List on the board those values on which the class agrees.	
2) Have students refer to the hypothesis being tested. Ask: TO WHAT EXTENT DO THESE VALUES WE LISTED ON THE BOARD SUPPORT OUR HYPOTHESIS? WHY?	

3) Suggest that a study of Hausa sayings may also be useful. Ask: GIVE AN AMERICAN PROVERB OR SAYING. Write it on the board. If none are volunteered, suggest:

A PENNY SAVED IS A PENNY EARNED
or
HASTE MAKES WASTE etc...

Ask: WHAT DOES IT MEAN?

Ask: WHAT DOES IT TELL ABOUT OUR WAY OF LIFE? WHAT DO WE VALUE?

If the students have difficulty in doing this, underline the key words of the saying. Ask their meaning. Ask for the general sense of the statement. Ask what can be inferred about what the people feel is important.

4) Tell the students you have some Hausa proverbs that might shed more light on these people. Distribute the list of sayings. (Activity 3).

5) Divide the class into 6 groups. Assign each one a group of proverbs to analyze. Ask each group to:

a) IDENTIFY THE MAIN THEME OF THE SAYINGS IN THEIR GROUP.

b) THINK OF AN AMERICAN SAYING ON THE SAME THEME.

c) LIST ONE CHARACTERISTIC OF THE HAUSA ILLUSTRATED BY THEIR SAYINGS.

6) Have the groups report. List the characteristics on the board. Have the students copy these in their notebooks.

These may suggest the values of:
thrift
individualism
thoroughness

Students might suggest:
fatalism
conservatism
shrewd bargaining
strong family ties

Ask: WHAT IS THE HYPOTHESIS WE ARE INVESTIGATING?

Ask: HOW DO THESE INFERENCES AFFECT IT?

7) Ask: WHAT DO WE KNOW SO FAR ABOUT THE HAUSA? Have the students summarize all the characteristics thus far listed about the Hausa. Allow them to use their notes. Make sure all write these features in their notebooks.

8) Introduce Activity 4 by instructing the students to: READ pp 8-12 in the booklet PEOPLES OF AFRICA TO SEE TO WHAT EXTENT IT CONFIRMS OR REFUTES THE IDEAS WE HAVE SO FAR ABOUT THE HAUSA. They should be encouraged to make whatever notes on the reading they wish.

CULTURE STUDY I -- ACTIVITY 3

Notes to the Teacher

SELECTED CULTURAL CHARACTERISTICS OF HAUSA SOCIETY AS ILLUSTRATED IN ITS PROVERBIAL LORE

by

Anthony Kirk-Greene

The cultural role of the proverb has recently been described in its African context as enshrining much of a nation's heritage and history, its wisdom and its ethics. "More than this, in the absence of a vigorous written literature, they may serve as the guardian and the carrier of a nation's philosophy and genesis. They are an exponent of group culture, Sapir's "traditional body of social usage'....In Africa, for all its urgent urbanization, the blood of the proverb still flows strongly in the veins of man's daily life". A distinguished scholar has said of the African proverb that "In law it seems to classify a court case, to provide a precedent, to generalize a particular action; in family life it regulates the attitude of one member of the family to another; it helps in the education of children; and in social intercourse it smooths out difficulties and adds pith to the well-known accomplishment of the African - conversation." They are, indeed, constantly on the lips of African adults.

GROUP I

Islam, the religion of all but a very small group of Hausas, is emphatically a total way of life, embracing much more of behaviour in society than what we generally understand by the compass of a religion. Basically Islam is the religion of submission to the will of Allah - as, indeed, its name signifies in the classical language of Arabic. Translated into modern social behavior, Islam has bred among the Hausa a remarkable sense of patient and uncomplaining acceptance of God's governance. Illustrative of this acceptance of the ordained nature of the world is a number of proverbs related to Islamic beliefs:

1. The Lord who created the Sarkin Musulmi created the shrew-mouse too .

This may be used either to a person who is arrogant and too big for his boots, or on occasion to remind those impatient of their state that it takes all sorts to make a world and that whatever one's destiny in life in the final analysis all are God's creatures.

2. Whatever you have endured you will see it come to an end

3. Patience is the universal remedy .

The first admonition, paralleled by the saying that "every cloud has a silver lining", is one of several heard on the lips of Hausas when things are going badly and when good sense demands that one look ahead and realise that, to quote in translation a related proverb, "however long the night, in the end dawn must come". It typifies the almost resigned acceptance of hard times and implies that it is vain for mankind to kick against them. There are few cultures that do not laud the merits of patience along the lines of our "Patience is a virtue, possess it if you can; Seldom found in woman and never found in man". Its insistence in the context of man's futility in struggling against his lot, like the intrepid heroes of classical mythology challenging what the fates have ordained as their destiny, explains why these proverbs and the constant reference to "patience" and hence the acceptance of the state of things are such a noticeable feature of Hausa daily life.

4. Patience is the corn in the pot; it finishes very quickly.

Despite these considerations, just because mankind is apparently impatient by nature the Hausa enjoy this graphic proverb drawn from their traditional agricultural way of life to describe such a human weakness.

GROUP II

Directly deriving from this easy submission to the will of Allah is the ready and uncomplaining acceptance of the virtually pre-ordained nature of the universe and of life. This attitude is summed up in the typical Hausa reaction to the buffetings of fate: sai abin da Allah ya nufi: "it is God's will".

5. If there were any justice in the world, the spinner would not be left naked.

This can be used in two ways. It may imply that we all know there may be some unfairness in the distribution of prosperity and good fortune in this world, but that in the next the balance will be struck. Alternatively, it can be used to remind those who have acquired riches not to forget those who were poor when they too were poor and without whose help they could never have gotten on: "those who endure your poverty with you should not be forgotten the day you become a wealthy man" (cf. No. 22).

6. If the earth runs away, where will it go?

This calls attention to the world wide fact that a person is born with his nature and cannot escape it: as we say, "A leopard can't change its spots." A parallel proverb - it is also the name of a well-known Hausa book of moral precepts - tells how "Character is like a line drawn on a rock: nobody in the world can erase it".

A person's hali or disposition is of great interest to a Hausa, and reference to it being 'good' or 'mean' or 'quick-tempered' is a common assessment of that person's character and hence integrity. Moral standards and insistent codes of behavior are of constant concern to Hausa people and there is no lack of minatory maxims to instill good behavior into child and adult alike.

Among Allah's ordained ways as accepted in the proverbs quoted above is a class structure that is both ordered and orderly. Hence authority and rank are sanctioned by tradition. Indeed, it has long been counted as self-evident by the mass of the talakawa, peasantry, that there should be such social divisions, and even a blessing that everybody should know his position in society; for who, they have argued, would be so vulgar as to climb above his station and seek a rank of authority that is not his by birth? Social stratification in Hausaland has been as strong as it allegedly was in XVIII century France, XIX century Russia, or early XX century England.

7. The art of kicking is hereditary to a young donkey.

This proverb, reminiscent of the English one that "what's bred in the bone is born in the flesh", carries strong overtones of traditionalism and heredity. It can be used by a Hausa who accepts the rigid stratification of his traditional society to sneer at the airs and antics of the parvenu seeking to climb the social ladder. Note, however, that such sneers are made not only by those who have themselves inherited the top places but also by those who, born humble, accept the social justice of their position and have no time for those who brashly strive to rise above their 'proper' station.

Jaki, the ubiquitous Hausa donkey that conjures up instant memories of G.K. Chesterton's celebrated asses, "With monstrous head and sickening cry and ears like arrant wings, The devil's walking parody of all four-footed things", is a daily sight in the subsistence and cash economy of rural Hausaland. And the highest tribute that can be paid to a non-Hausa virtuoso who has mastered their language is to describe him as ya iya Hausa kamar jakin Kano, "He speaks Hausa just like a real Kano donkey" for, in that great emporium of Kano, donkeys are to be seen in almost as many thousands as the Hausas themselves.

8. God made the silk-cotton tree beautiful, so let the fig-tree cease being angry.

A handy proverb, along the lines of "you cannot argue against what God has ordained", to quiet the protestant and remind him firmly of the unambiguous differences in a world where there is no pretence either that all things or all men are in the least equal.

Both these trees represent the huge shade-trees that play such an important role as resting or meeting places in the Hausa villages. But whereas the silk-cotton tree is a magnificent specimen, the fig-tree is less attractive to look at. Rimi, the silk-cotton tree, makes a frequent appearance in Hausa folk-lore, and the striking stands round the city of Zaria, one of the original Hausa States, are celebrated throughout Hausaland.

9. Stop looking for blood in a locust, God did not mean it to have any.

10. It is the tortoise's fate not to be able to climb to the sky.

These, like the previous proverb, echo the same warning about the proper division between the 'haves' and the 'have-nots' that was so established in traditional Hausa society. Kunkuru the Tortoise, is one of the heroes of Hausa folk-lore, though not quite to the same extent as Kura the Hyena, Dila the Jackal and Gizo the Spider - the last-named a major character under different names, in folk-tales throughout West Africa.

GROUP III

Given the genuine acceptance by Hausa of a properly ordered social structure, where heredity has often counted for more than ability and where family considerations can still outweigh other qualifications, it is no surprise to find a number of proverbs revealing a strong reluctance to jettison the habits of tradition. These may also reveal a cautious and conservative approach to the new and the unaccustomed. Though by no means the same thing as 'diehard' conservatism or as 'feudalism', this carefully appraising approach to change and modernization has acquired of recent years an aura of authentic Hausa tradition about it, to such an extent that many of the Hausa leaders of today have publicly lauded this attitude as a genuine Hausa trait defined by them as the virtue of 'gradualism'.

11. Arriving with the money is better than arriving very early (without the money)

This, of course, has its counterpart in many cultures, its English equivalent being the warning about "haste makes waste." This proverb is often used to the impetuous and the impatient.

12. Do not despise the pace of the tortoise until the day is done.

13. What hot water has cooked, cold water will also cook if you are patient enough.

Clearly these proverbs are the essence of any national characteristic of 'gradualism'. Because of their flavor of "slow but sure, like the donkey's gallop", in recent years they have often been quoted when pressure, either external or internal, has been put on the traditional leadership of Northern Nigeria to emulate the faster-moving and empirical peoples of the Coast.

Brought together, it is not hard to see how the Hausa characteristics revealed in Groups I and II could lead to an attitude that rejects--and, in isolated cases, looks down on--ways of life so different from the Hausa, even holding them to be incompatible with, and inferior to, that sanctioned by tradition and Islam as "the quintessence of Hausaness".

14. *Eggs and stones cannot be put in the same place.*

15. *A hyena and a dog cannot live together.*

Both these proverbs, representative of the "oil and water cannot mix" genre, indicate not so much a conscious pride in the superiority of their own culture as the Hausas' preference for privacy and non-interference--tolerance in the sense of separate and mutually accepted non-intrusion rather than associated or integrated living. Unfortunately, the tragic civil war of 1967 has introduced an unwonted note of intolerance and even aggressive bellicosity into several such proverbs which in their customary context were indicative simply of a realistic facing of the facts and not a militant denouncement of all those who were not Hausas.

GROUP IV

Within the tradition-respecting cultural matrix constructed from the significant Hausa social characteristics illustrated in the fifteen proverbs listed above, four derived features, all evident in so much of daily life in Hausaland, can readily be distinguished.

The first is respect, genuine and profound and customarily ungrudging, for the *sarakuna* or those in positions of sanctioned authority, notably for that linchpin of traditional Hausa society, the Chief. *Sarki*, the chief, can range from an emir or king, down through a local district headman to a village or hamlet head, to simply a leader of any group or co-operative venture - musicians, butchers, farmers, etc.

16. *There are three places to live in which bring profit - in a school, a slaughter-house, and the chief's council.*

To be of the royal court has ever signified a position of power; and with that power has gone pomp and public patronage, two cultural features very dear to Hausa life with its penchant for display at many levels. This love of *girma*, "official importance", and of *sarauta*, "the panoply and fruits of office", has found no lack of opportunity for a spectacular revival in the conspicuous-consumption age of the 1960's. (A slaughter-house in the Nigerian context refers only to the abattoir or place where meat is killed.)

17. The friend of a chief is himself a chief.

18. If you are going to rest, rest in ample shade.

Hand-in-hand with the insurance of being "one of the king's men"--an ambition common enough to many men of merit--goes the centuries-old realization that security lies within the gift of the VIP and influence, and maybe affluence, too, within the shadow of the great.

The vocabulary, roles and mores of the fada or royal court have permeated Hausa life a variety of ways. The political opportunities for patronage associated with Nigeria's independence lead to a revival of the aptness of these proverbs, but in their origin they were devoid of cynicism and they remain rooted in the daily life of the royal households.

GROUP V

Typical of Hausa society, as of so many tribal societies across the whole continent of Africa, is a very intense sense of kinship - with its attendant obligations. The term "brother" assumes a wider significance than that of a person related by blood and can, in the context of being away from home, happily extend to anyone from the same tribe, village or even district. Such kinship morality often carries with it a willingness to ensure that in matters of openings and opportunities charity should start at home, and preference is customarily expected to be given to one's own kith and kin. In many ways, such a tight-knit family feeling is tantamount to a kind of social insurance, for the old and the sick as well as the young and the parentless know that in the last resort (if not the first) their own relations will always take care of them.

19. Relationship is a thing of joy.

20. Dearer than life itself is a brother.

As is usual in pre-industrialized societies, a visit to one living away from his village by someone from "home", however remotely connected with it, is cause for celebration: the term 'relationship' may then be stretched to its uttermost. Again, these proverbs are heard with reference to a person who is seeking special consideration for his kin in matters of appointment or advancement. It is important for strangers living in Hausa society to realize that such striving is not per se corruption or nepotism as defined in Western society, but that tradition endorses such primacy of "sons of the soil" and "my people come first". Hausa society has regarded with disdain those who are reluctant to put themselves out for their "brothers" and has long considered a refusal of such help as blameworthy and ugly anti-social behavior.

21. A brother is a coat of thorns.

As is the nature of many proverbs, one maxim can be capped by its opposite. In the same way that, for instance, "many hands make light work" can be negatived by "too many cooks spoil the broth", so is this proverb a handy rebuttal of No. 20.

In this connection of the hinderance and hurt of "brotherhood", sometimes uttered in despair at the importunity of clamant relatives, one recalls the adage about how we are able to choose our friends but our relations are, alas, chosen for us!

22. Whoever does not share in the prosperity of another person will die in poverty.

Emerging from the highly developed sense of responsibility for the well-being and advancement of one's relations comes one of the cardinal virtues of the affluent society in Hausaland. It is incumbent on the manya-manya, the "big men" or those in authority, to remember their less fortunate brethren and distribute some of their new-found wealth among them. In a country where the average family income is minimal (barely a hundred dollars), this also makes good economic sense. Hausa society has a warm place in its heart for the generous person and a complementarily chill one for the mean man, invariably despised and mocked and heaped with opprobrious nicknames.

GROUP VI

SET A

Linked to the two traits distinguished in Proverbs 16-22 is the Hausa characteristic of unquestioning respect for age and seniority, as well as its corollary of the unreliable state of childhood. Indeed, admission into the privileges of adulthood is a time eagerly anticipated, for no Hausa enjoys the status of being yaro, a boy, and each is anxious to put away childish things and become a man.

23. What an adult sees from the ground a boy cannot see even if he climbs a silk-cotton tree.

This proverb underlines type adult views on the immaturity of a child's ability and the callowness of his judgement. It is an example of the "elders and therefore betters" theory, which seldom finds favor in the eyes of the younger generation. A parallel proverb on the instability of youth warns that "A boy is like the fat of a chicken; as soon as it feels the sun it melts."

24. Modern youths are burnt before they even come to the boil.

This echoes the contemptuous attitude of Proverb 23, with its colorful caution against trying to run before you can walk. In Africa as in much of America and Europe the lament is widely heard these days that young people no longer show the respect to their elders that they should, and old heads nod in sage unison that the country is indeed going to the dogs. Yet, in Hausaland too, it seldom does, and in the final analysis most nations are affectionately proud of their young people and acknowledge them as the leaders of tomorrow.

SET B

To the non-Hausa, be he fellow-African or expatriate, there remains one attribute that he instinctively associates with the Hausaman: his remarkable capacity for travelling all over West Africa and his great reputation as a skilled trader of the highest order, often itinerant and turning up in many corners of the continent.

25. The happy land is never near.

Though this may be used merely to indicate that happiness is elusive and its home is always just around the corner, it can also help to explain the Wanderlust of the Hausa. Hausa communities are found in every major city, and in many a lesser centre, from Kano west to Dakar, east to Port Sudan, south to Kinshasa, and north to Tripoli.

26. Travel is the key to knowledge.

This epigram has since become the title of a series of educational books written in Hausa. It points up the nature of the Hausa as an inveterate traveller and as an important culture-carrier. Acculturation is, of course, properly a two-way process, and Hausa society, including its important exponent of language, today richly justifies its reputation for adapting rather than adopting alien cultural elements.

SET C

Another attribute of the Hausa that is readily evident to the non-Hausa is his great skill as a trader of the highest order. Often itinerant, the Hausa trader has a penchant for suddenly turning up in the most unlikely corners of the continent.

27. Trading is not a question of mutual help.

28. A market is nobody's home.

The first proverb sharply reminds us of the principle that business is business, not a get-together or some form of friendly party. It can be tough at times and the novice may get hurt. The second warns that the market, still the focal point of Hausa external social life in the rural areas of Hausaland, is not the preserve of any one person but is there to be enjoyed by all comers.

29. Even in Mecca there is still profit-taking.

30. Even if the market broke up right now, the trader will have made his bit.

The Hausa is not only a trader; he is a born master of the art, with a sharp and shrewd eye for a bargain, always smiling disarmingly and never missing a chance to treble his profits at the slightest hint of a bargain.

Mecca is the Holy City of Islam, and pilgramages are made to its great mosque every year by the Faithful from all over the Moslem world. Such a Pilgrimage is enjoined as one of the basic tenets of Islam and a visit to Mecca is something every Moslem hopes to perform in his lifetime. But, as maybe the Hausa would be the first to acknowledge, business remains business all over the world (see No. 28), and the Holy City's sanctity has in no way eliminated the desire to take a financial advantage of the thousands of pilgrims.

CULTURE STUDY I -- ACTIVITY 3

The following are translations of traditional Hausa sayings:

GROUP I

1. The Lord who created the Sarkin Musulmi created the shrew-mouse too.
2. Whatever you have endured you will see it come to an end.
3. Patience is the universal remedy.
4. Patience is the corn in the pot; it finishes very quickly.

GROUP II

5. If there were any justice in the world, the spinner would not be left naked.
6. If the earth runs away, where will it go?
7. The art of kicking is hereditary to a young donkey.
8. God made the silk-cotton tree beautiful, so let the fig-tree cease being angry.
9. Stop looking for blood in a locust, God did not mean it to have any.
10. It is the tortoise's fate not to be able to climb to the sky.

GROUP III

11. Arriving with the money is better than arriving very early (without the money).
12. Do not despise the pace of the tortoise until the day is done.
13. What hot water has cooked, cold water will also cook if you are patient enough.
14. Eggs and stones cannot be put in the same place.
15. A hyena and a dog cannot live together.

GROUP IV

16. There are three places to live in which bring profit -- in a school, a slaughter-house, and the chief's council.
17. The friend of a chief is himself a chief.
18. If you are going to rest, rest in ample shade.

GROUP V

19. Relationship is a thing of joy.

20. Dearer than life itself is a brother.

21. A brother is a coat of thorns.

22. Whoever does not share in the prosperity of another person will die in poverty.

GROUP VI

SET A

23. What an adult sees from the ground a boy cannot see even if he climbs a silk-cotton tree.

24. Modern youths are burnt before they even come to the boil.

SET B

25. The happy land is never near.

26. Travel is the key to knowledge.

SET C

27. Trading is not a question of mutual help.

28. A market is nobody's home.

29. Even in Mecca there is still profit-taking.

30. Even if the market broke up right now, the trader will have made his bit.

Translated for Project Africa by
Anthony Kirk-Greene.

CULTURE STUDY I -- ACTIVITY 4

A TEACHING GUIDE

A) Introduction: This activity provides additional data about the Hausa. The data are written and visual. The students will be asked to abstract information from written accounts and to translate visual information into verbal and written form. Students will also be asked to examine and modify previously formed hypotheses in light of this additional data.

Specifically the objectives of Activity 4 are:

To know the geographic setting and economic activities of Hausaland;

To develop skill in translating and interpreting data;

To develop skill in testing and reformulating hypotheses.

B) Materials: PEOPLES OF AFRICA
Filmstrip, Culture Study #1

C) Suggested Teaching Strategy:

1) Have the students refer to the characteristics listed yesterday in their notes.

   Ask: WHICH CHARACTERISTICS ALREADY LISTED BY THE CLASS WERE ILLUSTRATED BY THE READING?

   Ask: WHAT CHARACTERISTICS THAT WE HAVE NOT MENTIONED WERE SUGGESTED BY THE READING?

2) List these on the board and have the students add them to their notes. Require supporting evidence.

3) Introduce the filmstrip-- Culture Study #1--as a collection of photographs of the Hausa and the region in which they live.
   It may be useful to outline on a wall map the area in northern Nigeria where they live.

Ask: AS WE VIEW THESE PHOTOS, LIST ON A PIECE OF PAPER EVIDENCE THAT CONTRADICTS WHAT WE HAVE SAID SO FAR OR THAT ADDS TO IT. The students might wish for later reference to identify evidence with the number of the filmstrip frame on which they noticed it.	
Project the first 5 frames of the filmstrip and stop with frame #5 showing. Ask: WHAT DO YOU NOTICE IN THESE 5 FRAMES (Repeat them backwards, if necessary, and then frontwards again back to #5.) DOES THIS IN ANY WAY TELL US ANYTHING ABOUT THE HAUSA OR HAUSALAND? WHAT?	The pictures give evidence of dry and wet regions; it can be inferred that there are two major seasons here. This reinforces the previous reading assignment.
Project frames 6-14. Ask the same question--WHAT DO YOU SEE HERE? (Reverse, if necessary.) Ask: WHAT DOES THIS TELL ABOUT THESE PEOPLE?	These are pictures of rural, town and urban compounds and houses. They should give visual evidence about the way of living followed by many Hausa.
Continue this procedure stopping after frames 23, 27, 37, 44 and 48 for class discussion. (See Culture Study #1 -- Notes To The Teacher)	frames 15-23 on Kano 24-27 Islam 28-37 Markets 38-44 Handicrafts 45-48 Farming and industry
4) When the filmstrip has been completed, ask: TO WHAT EXTENT DOES THIS GIVE US NEW INFORMATION ABOUT THE HAUSA OR CHANGE WHAT WE HAVE? Have these items listed in the student notebooks.	
5) Ask: WHAT IS THE HYPOTHESIS WE ARE TRYING TO TEST?	The Hausa are....
6) Ask: HOW CAN WE DETERMINE IF IT IS CORRECT?	By examining all the data collected to see how it relates to the hypothesis.

Note that the next class will be devoted to arranging all the information they have collected so they can analyze it. Direct the students to bring all their maps, notes and other materials to the next class.

CULTURE STUDY I -- ACTIVITY 4

FILMSTRIP

Culture Study #1

NOTES TO THE TEACHER

TITLE FRAME -- CULTURE STUDY #1

1 Northern Nigeria -- dry season
2 Northern Nigeria -- dry season
3 Riverside in northern Nigeria -- dry season
4 Kaduna River -- wet season
*5 Jos Plateau -- wet season
6 Rural compound and fields
7 Closeup of compound wall
8 Living quarters -- daki -- in compound
9 Cooking area in compound
10 Animal shelters in compound
11 Urban compounds -- outskirts of Kano
12 Close-up of urban compound
13 Compound of wealthy trader -- Kano
*14 Urban compounds -- Katsina
15 Small town -- Northern Nigeria
16 Hausa village street
17 One of thirteen gates in Kano wall
18 "Borrow pits" inside Kano wall -- city in rear
19 Kano (from the minaret of the mosque)
20 Kano street and houses
21 Home of wealthy Hausa -- Kano
22 New home -- Kano
*23 Kano bank
24 Kano mosque -- Friday at prayer time
25 Sallah festival procession
26 Personal guard of Emir of Kano
*27 Emir of Kano in Sallah procession
28 Village market
29 Kano market
30 Vegetable seller -- Kano market
31 Sellers of sugar, soap, matches, other "broken bulk"
32 Thread, yarn, sewing materials
33 Cloth merchant
34 Selling trousers
35 Rifles, knives
36 Preparing food and snacks in Kano market
*37 Tools, hoes for sale
38 Making pots, pans -- blacksmith

39 Cobbler -- making sandals
40 Carving calabash gourds
41 Kano dye pits
42 Preparing the dye
43 Dipping cloth into dye pit
*44 Communal farming in northern Nigeria
45 Harvesting groundnuts
46 Piling groundnuts for export
47 Farm area inside Kano city walls
48 Factory -- outskirts of Kano

PROJECT AFRICA

* Signifies a convenient stopping place in order to discuss that and preceding frames

frames	1-5	Physical habitat
	6-14	Compounds
	15-23	Kano
	24-27	Moslem Religion
	28-37	Markets
	38-44	Handicraft industries
	45-48	Farming and heavy industry

CULTURE STUDY I -- ACTIVITY 5

A TEACHING GUIDE

A) Introduction: This activity is a supervised study activity. It offers an opportunity for the students, working in pairs, to work with data to organize it for later analysis. Until today they have been collecting data and recording inferences from a wide variety of sources. Before it can be interpreted, analyzed and synthesized into a meaningful statement relative to the original hypothesis about who the Hausa are, it must be organized into categories of similar data. This activity is designed to accomplish this. It will also provide an opportunity for the teacher to circulate among the students to help those seeking additional help in their notetaking and handling of data.

The specific objectives of the activity are:

To note similarities and differences, trends, and interrelationships among data.

To arrange data into categories of similarities

To summarize in concise, accurate manner

To be willing to work cooperatively in searching and analyzing data.

It should be noted that during the time the students are working there will be the noise associated with conversing and shuffling papers. It should also be noted that the role of the teacher here is to provide assistance with the mechanics of this activity but not to provide substantive answers. Students should be encouraged to go to the data to answer questions of a substantive nature. In some cases they may best be advised to talk with their partner or another team to clear up any points. It may be useful to have the filmstrip set up so anyone who wishes might reexamine it to answer questions or gather additional data.

B) Materials: Culture Study Summary mimeographed chart
Student materials and notes
Filmstrip - Culture Study #1

C) Suggested Teaching Strategy:

1) Start the class by pointing out they are going to organize all the data they have collected thus far so they can make sense out of it.

Ask: HOW CAN WE ORGANIZE IT TO DO THIS BEST?

Ask: WHAT CATEGORIES? Have the students suggest five or six useful groupings by inspecting their notes to see what common types of data they have. Suggest a few items that might be considered under each.

2) Distribute 3 copies of each chart (CULTURE STUDY SUMMARY) to each student. Direct them to write one group topic in each of the small boxes under the column on the left labelled FEATURES. (If more than six features are desired then the students should make their own additional pages for the chart.)

Pair each student with a partner (the student sitting next to him perhaps).

Direct each team (pair) to examine their notes and other materials together to collect and summarize and group all the information they have collected in their study of the Hausa and to write it in brief form after the appropriate category under the 1st column labelled Hausa on the CULTURE STUDY SUMMARY.

Encourage the students to work cooperatively, but quietly -- talking is essential. Stress that each student, however, must have completed his own copy of the chart by the next class. Direct them to bring the completed chart and all their notes and materials to the next class.

Group similar data into certain categories

Physical habitat - What is the land like?
Family (organization) - How are the families set up? Why?
Economic system - What do they do for a living? How?
Government - Who make the laws? How?
Religious practices - What is their religion?
Values, etc.

I,5

CULTURE STUDY SUMMARY

FEATURES	THE HAUSA			

38a

2

CULTURE STUDY I -- ACTIVITY 6

A TEACHING GUIDE

A) Introduction: This is the concluding activity in the study of the Hausa. It is designed to enable the students to draw together their information, to apply their conclusions to new data and to relate the entire study to the larger question which initiated it--Why are Africans the way they are? It should enable the students to view the Hausa way of life as a complex interrelationship of behavior and institutions and thus enable them to begin to conceptualize the concept of culture which is an important cognitive objective of Topic I.

Specifically, the objectives of Activity 5 are:

To know the basic elements of Hausa culture.

To become aware of the complexity of interrelationships between these elements.

To become aware of the interrelationships between a people's culture, habitat and level of technology.

To be able to evaluate a hypothesis and modify it in the light of new evidence.

To be able to formulate an accurate, general statement describing the nature of the Hausa way of life.

B) Materials: Mimeographed chart: Culture Study Summary

C) Suggested Teaching Strategy

1) Have the students take out their completed charts. Ask: WHAT IS THE HYPOTHESIS WE ARE TRYING TO TEST?

2) Pair the students with the person sitting next to them. Have them examine their charts and decide if the data supports or refutes the hypothesis. Tell them if they believe it refutes or requires modification of the hypothesis, they are to write a new statement describing the Hausa. (Allow 10 min. for this.)

The Hausa are....

3) Ask: HOW MANY FEEL OUR HYPOTHESIS WAS CORRECT AS IT STOOD? -- WAS INCORRECT? -- NEEDED MODIFICATION? WHY?

4) Ask: WHAT SEEM TO BE THE MAJOR FEATURES OF HAUSA LIFE -- THINGS THAT DISTINGUISH THESE PEOPLE FROM US?

5) Ask: ARE THESE FEATURES RELATED TO EACH OTHER IN ANY WAY? HOW? Perhaps it will be necessary to give an example by asking what would happen to one feature in the list if another were altered? Caution should be taken to avoid speculating about causal relationships, however.

Students should suggest that they may be related to each other and that a change in one may bring about a change in all.

6) Ask: WHAT WAS THE HYPOTHESIS WE FIRST MADE ABOUT THE PEOPLES OF AFRICA SOUTH OF THE SAHARA?

7) Ask: DOES THE CONCLUSION WE JUST MADE SUPPORT OR REFUTE THIS? WHY?

8) Ask: WHY ARE THE HAUSA THE WAY THEY ARE?

Students may cite evidence related to climate, topography, culture, history, etc.

9) Have the students write a statement in their notes to the effect that, "The Hausa way of life is shaped mainly by....(their conclusion.)"

Tell them that the statement could provide a clue to the accuracy of their hypothesis on Africans but that they will hold it for use later when they have studied some other people.

10) Introduce Culture Study II by telling the class that there is in Africa another group of people known as the Bushmen. Distribute the study guide (Culture Study II - Activity 1) and instruct the students to write the answers to the questions asked on the study guide after they have read pp. 13-15 in PEOPLES OF AFRICA.

STUDY GUIDE

CULTURE STUDY II -- ACTIVITY 1

The tales--or myths--on pp. 13-15 in the booklet PEOPLES OF AFRICA are told by a people who inhabit a part of Africa south of the Sahara. As you study them, answer the following:

1. What is the subject of the first folktale (I)?

2. In what ways is it similar to other accounts of this same event you might know?

3. In the second tale (II), who are the main characters?

4. List the three most important things that these two tales tell you about these people.

AFRICA SOUTH OF THE SAHARA

TOPIC I

CULTURE STUDY II

THE !KUNG BUSHMEN OF THE KALAHARI

A TEACHING GUIDE

PROJECT AFRICA
Carnegie-Mellon University

1969

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CULTURE STUDY II

This unit focuses on the !Kung Bushmen of the Kalahari. It is designed to use information about these people to help achieve the broad objectives of Topic I as well as to develop a realistic understanding of this particular people. The major objectives of this unit are:

To know that the way of life of these people is conditioned by a harsh environment, simple technology and relative isolation.

To know that the major problem facing these people is securing food and liquid in order to survive.

To know that these people are resourceful, clever, inventive and courageous--that they are as human as any other.

To know the basic values of this people and the institutions which reflect these.

To be able to translate, interpret, analyze and synthesize data.

To respect the need for evidence, objectivity and empathy.

Activity	Purpose	Material
1	To raise the questions "Who are these people?" and "What are they like?" and hypothesize about them.	Folk tales Picture cards Tape recording Reading
2	To broaden the student's view of these people and to enable them to check their hypotheses.	Reading Filmstrip
3	To synthesize the information thus developed into meaningful generalizations descriptive of these people.	Reading Chart
4	To compare the Hausa and Bushman ways of life to generalize about the peoples of Africa.	Chart Student notes

CULTURE STUDY II--- ACTIVITY 1

A) **Introduction:** This is the initiatory activity for this unit. It is designed primarily to enable students to hypothesize about the nature of the Bushmen and to gradually broaden their hypotheses as new insights require.

The specific objectives are:

To know at least four distinguishing characteristics of the !Kung Bushmen.

To know that art and music are media of self-expression.

To raise the questions--"Who are these people?--What are they like?"

To draw inferences from evidence.

To identify similarities and relationships among data.

To formulate hypotheses based on an analysis of the data.

B) **Materials:**
PEOPLES OF AFRICA (Bushman Stories and Folktales)pp. 13-15
Picture cards (sets of 4 cards each)
Tape recording of music
PEOPLES OF AFRICA (Bushmen of the Kalahari) pp. 16-24

C) **Suggested Teaching Strategy:**

1) Have the students take out their answers to the questions on the reading assignment. Ask: WHAT DO THESE TALES TELL US ABOUT THE BUSHMEN? List the responses on the board.	The following should be among the responses: a) belief in a Creator b) belief in punishment for violating wishes of Creator c) importance of fire d) close association with animals e) respect for craftiness f) simplicity of their ideas
2) Ask: HOW COULD YOU DESCRIBE THE BUSHMEN IN ONE SENTENCE?	(It may be necessary to have the students group the items listed on the board into a few broad categories before they do this.)

3) Tell the students you have additional material on these people which might give further clues about them.

Students should keep their sentences they have just written so they can check their accuracy later.

Show the class a copy of each of the four picture cards. Explain how these paintings were made and what they were like (see Bushman Rock Paintings -- Notes to the Teacher.) Tell the students these are facsimiles.

Divide the class into groups of 5-6 students each. Give each group a set of picture cards. Ask each group to compile a list of what these pictures tell about the people who painted them. (allow 10 min. for this)

4) While the students are still seated in their groups, play the tape recording of music and singing. Stop the tape when the narrator so directs.

After the groups have discussed among themselves what they have heard, start the tape and continue to play it until the narrator asks the students what [illegible]

(Note: It does not matter what specific characteristics are listed in the statement as long as the students realize that they are now about to try to prove or disprove it.)

The students' lists should include statements to the effect that these people:

a) were hunters
b) made bows and arrows and spears
c) engaged in war
d) were resourceful--they disguised themselves in animal skins when hunting
e) used colors in painting
f) had some technological skills
g) could depict figures in motion as they really are

this music tells them about the Bushmen. Have the students then add these characteristics to their lists. (allow 5 min. for this.)

5) Reconvene the class. Ask each group to report its findings. List each new item on the board next to the previous lists.

Among the new characteristics noted should be:
   a) the simplicity (in terms of instruments used) of the music
   b) the limited number of instruments used
   c) emphasis on audience participation

6) Have the class compare the two lists. Ask: WHICH ITEMS SUPPORT THE ORIGINAL LIST? WHICH CONTRADICT IT?

Students should indicate:
   a) it broadens their idea of who they are
   b) it supports the idea of their association with animals
   c) it provides more specific information

7) Have the class volunteer a sentence based on these two lists to describe what the Bushmen are like. Write it on the board and have the students copy it in their notes.

This statement should stress:
hunting
belief in a supreme being
simplicity (in music, art, stories)
resourcefulness

8) Introduce the homework assignment by suggesting the students check this hypothesis about who these people are against additional data.

Distribute the Study Guide for Activity 2. Direct the students to read the essay BUSHMEN OF THE KALAHARI (PEOPLES OF AFRICA pp. 16-24) and write the answers to the questions on the study guide.

Ask them to check the information in this reading to see how accurate their hypothesis is.

BUSHMAN ROCK PAINTING

NOTES TO THE TEACHER

There are four picture cards included in each set. All sets contain the same pictures. They are:

A. Figures chasing and being chased by an animal

B. Figures running, fighting, shooting bows and arrows

C. Hunter carrying dead animal

D. Antelope, elephant and hunters wearing antelope skins

These cards are facsimiles of actual rock paintings, photographs of which appear in the June 1963 issue of the National Geographic magazine. The originals are on a greyish-brown rock surface; the figures were generally colored a burnt orange or brown. It is estimated that they are from 350 to 800 years old. They were painted beneath a ledge overlooking a valley in Natal, South Africa, but are quite similar to other paintings found throughout eastern and southern Africa.

The colors used are believed to have been secured from small, fist-sized stones that, when split open, yielded iron and other metallic oxides. These were ground into a fine powder, perhaps roasted over a fire and then mixed with some binding substance such as blood, urine, animal fat or honey. Sometimes pigments were also secured from blood, plant juices and carbons. It is thought the paintings were made with the use of brushes made from the mane or tail of a wildebeest or a bird's feathers or pointed pieces of bone.

Some anthropologists speculate that painting was a deeply religious activity for these people and that the act of painting was more important than what was being painted. This would account, they feel, for their failure to portray animals and human figures in sharp detail, for their tendency to use wrong colors and for their habit of often painting one picture right over another without first covering the original painting. It is thought that perhaps these people felt that painting a figure gave them power over it--thus the hesitency to paint exact or realistic human features. There is, however, no conclusive evidence on this.

It should be noted that these artists were extremely perceptive people--they observed and painted animals in full movement with their legs in the correct positions, that is with two feet on the ground. Until the advent of photography most artists painted running animals with all four feet off the ground; yet these people accomplished this hundreds of years ago.

CULTURE STUDY II -- ACTIVITY 1

Tape Recording of Bushman Music

NOTES TO THE TEACHER

Music similar to that of the Bushmen is not usually found in other parts of Africa south of the Sahara. The instruments they use are quite simple; two of the most common are the bowed lute, a one-stringed, violin-type instrument, and a plucked idiophone. The Bushmen apparently have no music or dancing related to hunting. Instead, most of their music seems to be related to curing ceremonies.

The tape recording utilizes selections from the following sources:

Musique Bochiman, Peabody Museum of Harvard University and Musee de L'homme, Paris (LD-9).

The Music of the !Kung Bushmen of the Kalahari Desert, Ethnic Folkways Library (FE 4487).

Selection

(Narration) Here are some brief selections of Bushmen music. As you listen to them, what seem to be their major characteristics? In what ways is this music the same as or different from the music to which you are accustomed?

Bushman music played on a plucked idiophone. This is a small, hand-held instrument consisting of small metal tongues of varying lengths placed over a flat piece of wood bridged with bamboo strips. It is played by plucking the tongues.

Bushman men's and boy's chorus sometimes singing and sometimes shouting; the stamping of feet can be noted in the background;

Bushman children's song accompanied by plucked idiophones and clapping.

A tune played on a bowed lute. This instrument is somewhat like a one-stringed violin. It is made from a bowed stick or piect of split bamboo about 2½ feet long with a single cord (usually an animal sinew) stretched taunt between the two ends of the stick. At one end is a resonator or echo chamber made from a gourd, egg shell, tin can or other appropriate item.

Bushman chorus of women and medicine men engaged in a curing ceremony to the accompaniment of hand clapping and ankle rattles. The voices of the medicine men who are in a trance can be heard only irregularly.

Bushman medicine women singing to the accompaniment of hand clapping.

A children's song accompanied by clapping and a plucked idiophone.

(Narration) Now, stop the tape and decide what seem to be the major characteristics of this music. What does it tell you about the Bushmen? When you have identified several distinguishing features, then start the tape again. Now -- stop the tape.

-- STOP --

(Narration) Listen again and see if the features you have just identified truly characterize most of these selections. As you listen, see if you can pick out any other similarities in these selections or any other distinguishing features of this music.

Musical selections repeated in the same sequence as above.

(Narration) Did you notice the features you had identified earlier? What were the other characteristics you noticed? Add all these items to the list of characteristics you are now preparing.

STUDY GUIDE

CULTURE STUDY II -- ACTIVITY 2

A number of Americans and others have recently visited and lived with the Bushmen. The accounts of their expeditions help give us a clearer picture of the way these people live. Pages 16-24 in the booklet PEOPLES OF AFRICA contain selections from such accounts. As you read them, look for [illegible] information that will help you answer the following questions:

1) In what ways does this information support or refute the ideas about these people that were developed in class?

2) What seem to be the two most important problems facing these people?

a. ____

b. ____

3) What, on the basis of this account, do you consider to be the three most important characteristics of this group of people?

a.____

b.____

c.____

CULTURE STUDY II -- ACTIVITY 2

A TEACHING GUIDE

A) Introduction: This activity is designed to give the students an opportunity to expand and refine their hypothesis about the nature of the Bushmen and their ways of living. It is also designed to help them hypothesize about why these people act and believe the way they do. It is intended to provide visual confirmation of what has been previously discovered as well as additional evidence from which to identify these people.

The specific objectives are:

To know that food gathering is the major problem faced by these people.

To know that level of technology as well as habitat affects how a people live.

To identify interrelationships among data.

To recognize general patterns and motives of behavior from the analysis of data.

B) Materials: PEOPLES OF AFRICA (The !Kung Bushmen)
Filmstrip - Culture Study #2

C) Suggested Teaching Strategy

1) Convene the class by asking: WHAT DID YOU FEEL WERE THE MOST IMPORTANT CHARACTERISTICS OF THE BUSHMEN AS DEPICTED IN THE READING? List these on the board as they are given.	Among the items listed should be: a) difficulty of securing food b) time spent in search for food c) tendency to eat anything d) need for water, liquids e) resourcefulness in hunting f) sharing for survival g) roles of men and women h) few possessions i) harsh environment j) physical stamina
2) Project the filmstrip Culture Study #2. Direct the students to look for evidence that might support or contradict the items just listed on the board or the description hypothesized in the preceding class.	

ENCOURAGE THE STUDENTS TO COMMENT AND POINT OUT RELEVANT EVIDENCE AS THE FRAMES ARE PROJECTED (allow 20-25 minutes for this).

(Note: this filmstrip is organized the same way as last night's reading.)

3) At the conclusion of the filmstrip have the students check the items on the board to see if the evidence in the filmstrip supported them. Make appropriate additions, deletions or other changes. Have the students copy the final list.

4) Introduce the homework assignment for Activity 3. Students are to read pp. 25-29 (The !Kung Bushmen) to find out the extent to which the way these people have organized their social and political affairs makes sense in view of their way of life.

CULTURE STUDY II

FILMSTRIP

Culture Study #2

NOTES TO THE TEACHER

TITLE FRAME -- Culture Study #2

1 Line of Bushmen moving across Kalahari
2 Kalahari -- dry season
3 Baobab tree -- dry
4 Skerms -- dry season
5 Wet pan -- Kalahari -- evening light
6 Kalahari -- wet season
7 Baobab -- wet season
8 Vley -- wet season
9 Rain skerms in wet season
10 Building a skerm
11 Completed skerm and family
12 Group of Bushmen
13 Medicine dance
14 Musical bow with enamel pan resonator
15 One-stringed violin with flattened tin can as resonator
16 Portrait of an older woman
17 Picking berries--baby is carried in a kaross
18 Cracking kola nuts
19 Tsama mellon
20 Ostrich
21 Ostrich eggs in nest
22 Cooking ostrich eggs in ovambo pot
23 Woman digging a root
24 Freshly dug root
25 Water-bearing root
26 Squeezing water from root into tin can
27 Scooping water from pan
28 Dipping water from spring into ostrich eggs
29 Filling ostrich egg with tortoise shell dipper
30 Ostrich-egg water containers -- stopped with wads of grass
31 Drinking water from ostrich shell container
32 Arrows
33 Poisoning arrows
34 Starting on a hunt
35 Guinea fowl
36 Wildebeest
37 Gemsbok
38 Bushman hunter
39 Hunters around fallen prey
40 Starting to skin gemsbok
41 Squeezing rumen of gemsbok over grass and hide stretched over depression scooped out of sand; they will drink the liquid
42 Carving up freshly killed meat
43 Giving a quarter of meat to neighboring group
44 Band of Bushmen on the move

STUDY GUIDE

CULTURE STUDY II -- ACTIVITY 3

As you read the essay on pp. 25-29, look for information that will enable you to answer the following questions:

1) **What seem to be the main characteristics of the way these people have organized their life?**

2) **What are the reasons for this?**

3) **What changes might be taking place? How might these affect their way of life?**

CULTURE STUDY II -- ACTIVITY 3

A TEACHING GUIDE

A) Introduction: The primary purpose of this activity is to develop some insight into why the Bushmen are the way they are and, in so doing, to gain a broader understanding of the forces that shape any people's way of life.

The specific student objectives are:

To know the basic value system of the Bushmen.

To know the nature of the Bushmen's habitat.

To know how this habitat helps shape the Bushman way of life.

To know there are no primitive people--just primitive environments.

To know the relationships between the Bushmen's social, political and economic institutions, their level of technology and their habitat.

To draw inferences from data.

To identify relationships among data.

To recognize and state general patterns and motives of behavior from data.

B) Materials: PEOPLES OF AFRICA (pp. 12-29)
Filmstrip: Culture Study #2

C) Suggested Teaching Strategy:

1) Have the students recall the traits of the Bushmen listed in the previous classes.	
2) Ask: TO WHAT EXTENT DO THE WAYS THE !KUNG ORGANIZE THEIR LIVES MAKE SENSE?	Students should make it clear that the ways in which the family and band are organized reflect the basic characteristics of these people, their needs and values and their habitat.

3) Ask: WHAT SEEM TO BE THE THINGS THESE PEOPLE VALUE MOST? WHY? Have these listed in the student notebooks.	Students should note: courage physical stamina and prowess resourcefulness initiative, leadership ability to secure food sharing simplicity The reasons given should include the necessity to survive in a primitive habitat with only a limited technology.
Ask: HOW DO YOU KNOW?	Students should point out the traits required in marriage partners and in leaders as well as those evidenced by successful hunters. They should also use the folk tales and rock paintings as evidence.
4) Ask: WHY ARE THESE PEOPLE THE WAY THEY ARE?	Students should point out the evidently harsh nature of their environment and their apparent little contact with any technology that will enable them to do more than survive there. The dry season, the concern for water, the dunes, the dry grass, the scarcity of food could all be cited as evidence for this.
5) Project the filmstrip, Culture Study #2. Have the students examine it to see just what the environment of these people is. (Allow 10 min. for this)	The students should note particularly the following features of the region: sandy soil scrub brush low foliage dunes general wasteland In addition, the students should note visual confirmation of much that they have read and discussed already. They may also note some evidence of contact with more technically-advanced societies (ie: porcelain pots, iron kettles, berets, etc.)

6) At the conclusion of the filmstrip ask the students to list the features of the habitat they noted. Write these on the board.	Features noted should include: sand dust dryness scrub brush poor soil hot
7) Ask the class to make a general statement describing this habitat.	An acceptable statement might be: "This region is hot and dry much of the year, is covered by scrub brush, grass and barren dunes and has limited food and animal resources."
8) Ask: TO WHAT EXTENT DOES THIS HABITAT MAKE THE PEOPLE THE WAY THEY ARE? WHY? (If necessary, reshow the filmstrip asking the students to look for things other than habitat that might influence their way of life.)	Students should point out that the limited technology makes it possible only for the people to survive. They have done virtually nothing to modify their habitat, probably because they don't have the knowledge and opportunities to do so.
9) Ask: WHY ARE THESE PEOPLE THE WAY THEY ARE?	Students should stress the influence of: 1) a harsh habitat 2) low level of technology 3) relative isolation from more advanced technology They should note that while the people are resourceful, skilled and clever the environment is harsh and primitive and decidedly limits their way of life.
10) Have the students take out the CULTURE STUDY SUMMARY charts started on the Hausa. Instruct them to write !Kung Bushmen at the top of the second large column. For homework they are to go through the notes and reading and put the data in the appropriate box in the !Kung Bushmen column. Allow them to work in pairs if they wish as long as each completes a copy of the chart. Each student is to bring his chart and his notes on the Hausa and Bushmen to the next class.	

CULTURE STUDY II -- ACTIVITY 4

A TEACHING GUIDE

A) Introduction: This is the summarizing activity in the study of the Bushmen. It is designed to help the students tie together the entire learning experience and to make useful generalizations about these people. It is intended to compare and contrast the Bushmen and the Hausa in order to develop insights into the variety of peoples who live in Africa south of the Sahara, to understand how peoples respond differently to their habitats and to understand the forces that make people the way they are.

The specific objectives of this activity are:

To know the basic elements of Bushmen culture.

To know that a people's way of life is shaped by their level of technology and culture as well as by their habitat.

To know that a people's behavior reflects their basic values.

To know that Africa is inhabited by different culture groups.

To synthesize a variety of data into meaningful, broad generalizations.

B) Materials. Charts: CULTURE STUDY SUMMARY
Student notes
PEOPLES OF AFRICA

C) Suggested Teaching Strategy:

1) Have the students take out their charts. Encourage them to refer to these as well as their other notes during the discussion.

2) Remind them that when they first started studying the Bushmen, they made a guess--or hypothesis--about what they were like. Have them refer to it. Then ask: DOES THE DATA WE HAVE EXAMINED SUPPORT OR REFUTE IT?

To assist students in doing this, they might be asked

a) HOW ARE THE BUSHMEN SIMILAR TO THE HAUSA?

Both have similar institutions:

family	exchange
government	religion
laws (rules)	education

b) HOW ARE THEY DIFFERENT? Note these similarities and differences on the board. Students should write them at the bottom of their charts.

Hausa	Bushmen
Moslem	animist
farmers & traders	hunters & gatherers
settled	nomadic

etc.

c) Ask: HOW DO YOU ACCOUNT FOR THESE DIFFERENCES?

Answers might include:

a) Contact with other peoples and borrowing from them

b) more favorable habitat

3) Ask: TO WHAT EXTENT CAN THE BUSHMEN BE DESCRIBED AS PRIMITIVE?

These people have most of the attributes of civilization; they are intelligent, clever, resourceful and humane. Yet, their level of development has been restricted greatly by a very harsh environment coupled with relative isolation and a low level of technology.

4) Ask: WHAT CONCLUSIONS CAN WE DRAW ABOUT AFRICANS FROM OUR STUDY OF THE HAUSA AND BUSHMEN? Discuss these and write concise versions of them on the board. These should be copied into the student notes.

5) There is no homework but the next culture study could be introduced by a brief description (using a map in the room) of Ethiopia. The students could examine the map in PEOPLES OF AFRICA to locate the Mech'a Galla.

AFRICA SOUTH OF THE SAHARA

TOPIC I

CULTURE STUDY III

THE MECH'A GALLA OF ETHIOPIA

A TEACHING GUIDE

PROJECT AFRICA
Carnegie-Mellon University

1969

60 a

CULTURE STUDY III

The Mech'a Galla are an agricultural people who today inhabit the western part of the high Shoan Plateau in central Ethiopia. In spite of the fact that they live less than one hundred miles to the west of Addis Ababa, the capital of the Empire of Ethiopia, they lead a life that has hardly changed in the centuries they have lived there. They are an agricultural people. Unlike the Hausa they engage in little trade. Unlike the Bushmen they do not wander from place to place to locate food. They are, in many respects, typical of many Africans; yet, they are atypical in other ways. The culture of these people is the subject of this study.

The major objectives of this unit are:

To know the basic features of the Mech'a Galla way of life.

To know the complex interrelationships that exist between these features.

To know that the Mech'a Galla have the same needs as other peoples--those of securing food, clothing, shelter and recreation.

To know that this society has devised economic, political, social and religious institutions to meet these needs.

To know that the Mech'a Galla value individual ability, cooperation, social mobility and group service.

To interpret and make inferences from data.

To make hypotheses, evaluate them and modify them in the light of new evidence.

To formulate generalized statements explaining the relationships between data.

This unit consists of four activities:

Activity	Purpose	Materials
1	To become aware of the complexity of the Mech'a Galla culture and to hypothesize about its nature.	filmstrip-tape

2	To know the setting of Mech'a Galla society.	chart filmstrip
3	To analyse the basic nature of Mech'a Galla culture and to collect additional data bearing on the class hypothesis.	reading filmstrip chart
4	To synthesize the information gained into meaningful insights into the way of life of the Mech'a Galla, to verify the original hypothesis.	class notes chart study guide reading

CULTURE STUDY III -- ACTIVITY 1

A TEACHING GUIDE

A) **Introduction**: This introduction to the Mech'a Galla is designed to make the students aware of the complexity--and, yet, basic common sense simplicity--of their culture. It is also designed to enable them to hypothesize about the nature of these people and their way of life.

The specific objectives are:

To know the basic features of Mech'a Galla religion.

To know the functions and role of the k'allu in Mech'a Galla society.

To understand the way in which religion is an integral part of this society.

To interpret data and make inferences from it.

To hypothesize about the nature of Mech'a Galla society.

B) **Materials**: Filmstrip-tape presentation--The K'allu of the Mech'a Galla
PEOPLES OF AFRICA (The Mech'a Galla of Ethiopia)

C) **Suggested Teaching Strategy**:

1) Introduce the people who are the subject of this unit by writing their name on the board--Mech'a Galla. (These people, like the Bushmen, have a kind of "click" in their language and it is signified in writing by the apostrophe.)

2) Have the students find the Mech'a Galla on the map at the front of the PEOPLES OF AFRICA booklet. Have them located in reference to the equator, other tribes, other nations, etc.

3) Direct the students to read the introduction (p.29) in the booklet. Deal with any simple fact questions that may arise.	
4) Tell the students you will now show them a presentation about one of the leaders of these people. Direct them to keep on a piece of scrap paper a list of all the things this person does.	
5) Make the tape-filmstrip presentation. (See The K'allu -- Background Notes.) When it is completed, ask: WHAT DID THIS MAN DO? WHAT SEEM TO BE HIS JOBS?	He is a religious leader, judge, doctor, landowner, political leader, social leader all in one.
6) Ask: WHAT IS UNUSUAL ABOUT THIS?	The same person does all these things. He operates on two fronts: 1. As an incarnation of the spirit 2. As a member of the society, a leader and major influence in community affairs.
7) Ask: WHY IS HE SO POWERFUL?	the land he owns his social status the spirit for which he speaks
8) Ask: WHY DO PEOPLE DO AS HE SAYS? WHAT WOULD HAPPEN TO SOMEONE WHO DOES NOT COMPLY WITH THE WILL OF THE SPIRIT OR THE DECISIONS OF THE COURT?	Because of their fear of: Community disapproval Angering the spirits (any future misfortune will be interpreted as the wrath of the spirits) Taking a dispute into government courts (where there is great delay, great expense, and outsiders make the decisions)

9) Ask: WHY DOES SUCH A PERSON EXIST? or DOES HE HELP PEOPLE? HOW?	Because what he does fills basic needs of the society. He provides contact with the spirit, dispenses justice, resolves conflicts between members of the group, gives people an opportunity to come together in a holiday atmosphere and so on.
10) Ask: WHAT OTHER WAYS COULD THESE THINGS BE DONE?	Perhaps by having different people specialize in each task. or Perhaps by allowing the national government to do most of these things. etc.
11) Ask: WHY DON'T THEY? WHAT CAN YOU INFER ABOUT THIS SOCIETY FROM THIS DATA?	This "institution"--the k'allu--is needed because the people in this society: 1) are decentralized--scattered 2) cannot travel far because travel is slow 3) has very slow communication (no phones) 4) are relatively poor--have little time, education or money to support many people doing these things. 5) distrust outsiders It is thus efficient to have all these functions carried on by one man in one place on a regularly scheduled basis.
Have these stated as a hypothesis and written in the students notebooks.	The students may well infer that this people is thus:' 1) scattered about the countryside 2) engaged in subsistance agriculture 3) relatively poor 4) unable to travel far

12) Direct the students to study pp. 29-33 (*Land and Settlement and Livelihood*) in the booklet for tomorrow.

Direct each student to label the third column of his CULTURE SUMMARY CHART as Mech'a Galla and, as he reads, to write all the characteristics of this society that he finds in the appropriate spaces on this chart. This chart should be brought to the next class.

CULTURE STUDY III -- ACTIVITY 1

THE K'ALLU

Background Notes for the Teacher

The k'allu is an institution basic to the Mech'a Galla way of life. It is an institution embodied in a number of individuals. The k'allu are, first of all, religious leaders. They represent spirits which may possess them and speak through them. These spirits are capable of strongly influencing the lives of men and women. While there are some men who are possessed only by minor spirits, more important k'allus represent several spirits (as many as twelve), have followings numbering as many as 50,000 people, and maintain several ritual centers. A k'allu may divide his time among his various centers (galma) spending a week or less at each place in turn, perhaps returning more often to his primary headquarters.

A k'allu, however, is also a judge, doctor, community leader and public host all rolled into one. Yet, eventhough these religious and secular functions are carried out by a single individual, it should be noted that he clearly operates on two distinctly separate but interconnected fronts. Unlike our own religious leaders, the k'allu in his trance is not merely an interpreter of the spirits; he is, for the time being, the incarnation of the spirit. There can be no argument about what he is saying. But as judge, government liason, and general influence in community affairs, he is himself and must keep the people satisfied with the way he is doing his job to maintain his following. A k'allu is only powerful and influential as long as he can maintain his followers. The force of his personality and how well he does his job directly affect how wealthy and influential he is. While having the spirits behind him gives him a tremendous advantage, he must be careful not to abuse that power.

That the k'allu are very much aware of this is illustrated by a brief encounter that once occurred between a k'allu and an acquaintance of his. One day the k'allu asked his friend to take him to a distant temple. Although it was generally his friend's practice to accomodate him when possible, this time he was refused. The k'allu half jokingly threatened that he would advise the spirits to kill his friend if he did not do as ordered. His acquaintance replied that he was not afraid. "Why are you not afraid," asked the k'allu? "Because I am right," came the quick reply. "The spirits will only punish wrongdoers." The k'allu laughed heartily and patted his friend on the back, evidently delighted that he understood that even a k'allu could not call upon the spirits to do whatever he wanted, but had to justify his requests in terms of accepted principles.

It is easy for the skeptical to assume that the k'allu is a charlatan growing wealthy at the expense of his ignorant people, whom he keeps in darkenss and fear. Such an interpretation would be unfair and would miss the significance and complexity of the institutions involved as well as the nature of leadership in society generally.

The k'allu didn't invent the belief system in which he works. He plays a key role in the system, but he (and other k'allu than the one shown in the presentation) has grown up in that culture, among people who believed, and it must be assumed that he, too, believes in the power of the spirits. There is no evidence that these men don't believe. A k'allu may or may not be convinced that a spirit actually takes hold of him (certainly many people do genuinely believe that spirits possess them), but at least he may believe in the real power of the spirits and think that he has a task to perform in order to carry out the wishes of the spirits. The question of how thoroughly any religious leader, shaman or priest, believes in what he is doing or saying is a general one, and not restricted to the Mech'a Galla.

The Mech'a Galla believe that spirits are responsible for whatever befalls them, either good or evil. They feel, therefore, that it is vital for their well-being that they communicate with these spirits. The k'allu provides that opportunity. If they were deprived of that opportunity they would believe themselves unfortunate indeed, even if, in fact, their life would be unchanged materially. The spirits and the k'allu do remind their followers of the danger of straying from proper faith and obedience--but what religion's leaders don't?

In addition to the religious importance of the k'allu, the judicial (conflict resolution) system he represents is particularly significant in view of the tendency of the Mech'a Galla to air all their disputes openly, to quarrel a great deal, and request as authoritative arbitration as possible. They quarrel about debts, land, the inheritance of property, divorce, injury, insult, and, of course, there are some crimes such as theft and murder. So many cases would tax the government courts beyond their capacity. Nor could the people afford the lawyers fees, court fees, and, sometimes bribes to judges. Judges at the k'allu's centers are participants in the same culture as the litigants. It should be noted, here, that the k'allu doesn't do most of the judging, and that he decides cases in conformity with the traditional canons of justice.

Finally, and very important, the k'allu's activities, serve important social functions. The bi-weekly possessions ceremonies and other activities he conducts provide opportunities for people to gather for singing, dancing, feasting and gossiping. They are quite similar to some of our own holidays. At these occasions, the k'allu is host to everyone who comes. He provides food, drink and a place to sleep for all. Much of the wealth he takes in is given back to the people in this way. If the people did not get fair treatment in the k'allu's court or didn't have a good time, they wouldn't come. This is almost as important as belief in and fear of the spirits.

In any society some men seek influence and prominence for its own sake, and this is undoubtedly true of many k'allu. A man who would be a prominent leader, a leading k'allu, must work hard to validate his position. It is not enough to simply inherit some spirits and a ritual center and then sit back and watch the money roll in. An important k'allu works at his job for hours at a time, listening to the woes of others and replying to them (as the spirit), hearing petitioners, listening to the conflicting accounts of litigants at court, keeping the ritual center running by delegating tasks to his many servants and so on. The *k'allu* featured in this presentation sleeps only at irregular hours and often works for three or more days at a time taking only short naps when there is a lull in the proceedings. He begins one possession ceremony at 6:00 p.m. on Thursday, continues hearing petitioners until 6:00 a.m. then has breakfast and goes out to hear cases at 8:00 a.m. If he doesn't listen to cases all day it may be because he goes to track down a government official in the nearest town or has to travel to another *galma* for another possession ceremony. He has no hobbies and takes no vacations.

The *k'allu* is not just any public figure because his relationship to the spirits gives him certain advantages. The religious and secular aspects are unavoidably closely related by virtue of their residing in one person. People bring gifts to the spirit and the *k'allu* can demand gifts in the name of the spirit. But, who, in fact, gets what is brought? Of course, his family lives well, but this is not central to the problem nor is it peculiar to the Mech'a Galla. Contributors generally recognize that the property and time they donate to the spirits is used for the furtherance of these activities -- including feeding and housing petitioners and litigants and other visitors to the *galma*, the organization of ceremonies and feasts, supporting the servants who cook, serve food, keep the ritual center in good condition, and otherwise serve the *k'allu* and the public, and supplying the *k'allu* with paraphernalia and transport so that he can travel from *galma* to *galma*. Their attitude toward donating money and labor may be compared to our own attitudes towards taxes. There may be griping, but generally the taxes are seen to have general value for society. As with us, some people complain more than others and try to avoid contributing. However, for the Mech'a, there are also many people who happily and willingly bring presents to the spirits as tokens of their thanks, faith, or desire for future help, as with religious contributions in our own society.

It is not meant to suggest that this is the best of all possible religious systems nor that a particular *k'allu* (and members of a *k'allu*'s family) might not be grasping or cynical. It is intended, however, to underscore the complexity of this system and the need to understand it in its own terms. It is also intended to point up the fact that a leader in society cannot succeed merely by being a charlatan but must, over the long run, also meet the needs of his people.

Based on material provided to Project Africa by Herbert S. Lewis

CULTURE STUDY III -- ACTIVITY 1

THE K'ALLU OF THE MECH'A GALLA

Filmstrip-tape Script

(Title slide) THE K'ALLU OF THE MECH'A GALLA

(1) The Mech'a Galla live in Ethiopa -- not far from its capital city, Addis Ababa. They are gathered here to celebrate a religious festival.

(2) These women are possessed by spirits. The spirits have taken over their bodies and make them cry, scream, growl, leap and run. (3) But a religious leader of the Mech'a Galla is able to calm these spirits -- (4) at his command the spirits leave the women. (5) And the festival continues. (6)

The Mech'a Galla believe that spirits are responsible for whatever befalls them--whether it be good or evil. There are many spirits which control their lives. They are very powerful. They can make people well--or they can make people sick; they can kill people or they can give them good fortune. It is vital,therefore, for people who have troubles or who have experienced good fortune to communicate--to talk--with the spirits. (7) This man--provides that opportunity.

He is a k'allu--a religious leader of the Mech'a Galla.

There are many k'allu but this man is one of the most powerful. He can deal with the spirits and the supernatural. He represents several spirits which come to him at certain times and possess him. These spirit possessions occur at special places maintained by the k'allu around the countryside. People who want to speak to the spirits do so by going to these religious centers which are called galmas. (8) About every second week this k'allu comes to one of his galmas for such a ceremony. He is of regal bearing--dressed in flowing robes and wearing a lion's mane headdress and cape. He has a large number of servants and helpers to maintain the galma and serve the spirit.

(9) People congregate in great numbers to speak to the spirit. They hang gifts on the walls of the galma (10) and otherwise show respect and gratitude to the spirit , some, as you can see here, even by prostrating themselves on the ground at the entrance to the temple. (11) Others, who are guilty of some transgression or who are penitent may bind themselves together as these young people have. All come together outside of the walls of the temple to await the k'allu.

(12) At sunset the k'allu comes riding out of the temple on his horse. Together he and the people--who oft-times number in the hundreds at each of these ceremonies--go down to the river to collect branches and green leaves which they feel are sacred. (13) They bring these back to the temple to offer to the spirit at the gate of the galma. (14) Then they go inside. (15)

A group of men begin to drum and sing, urging the spirit to descend and take possession of the k'allu. They march round and round the center post of the temple behind the k'allu until he is possessed and takes his place on the throne.

Now if you listen closely you can hear a man talking and another answering him. The man who is answering is saying amaniabako--amaniabako-- I believe, oh my father--I believe, oh my father. In this way the people are saying to the spirit that they believe in him, that they trust him, that they want him to help.

Then the spirit finally speaks. Some bells will ring. There will be whistling. Listen. That is the spirit indicating he is there. (16) The people speak to the spirit. They declare they are faithful and they thank the spirit for the help and health they have received.

Some come forwatd to have their babies named. The k'allu holds the baby and gives it a name. Some come to ask forgiveness. Others come to ask aid or good fortune. Still others come to give thanks or repay pledges for the good things they have received. The k'allu responds to all these petitioners. He offers aid or absolution, accepts gifts, chides the faithless. He is not interpreting the spirit--he is the very incarnation of the spirit. It is the spirit, not a man, who speaks. These people believe in their spirits just as Christians believe in their God or the Moslems believe in the power of Allah. This is their chance to come and have contact with them--to communicate with the spirits--to tell them what is troubling them--to apologize if they have done something wrong--and to ask for help. They also bring presents to give to the spirits and hope these will convince the spirits to give them good fortune in the future.

(17) This is not the only reason for coming to the k'allu center, however. Once a year, the k'allu presides over a festival which is something like our Thanksgiving or New Year celebrations. (18) At this time people thank God and the spirits for all their good fortune and they pray they will have a good year to come. At this ceremony people meet and visit with each other (19) -- parade -- (20) -- pray -- (21) dance--and have fun.

(22) The *k'allu* also has other important responsibilities. One of them is to help settle differences or resolve conflicts between people. To do this he holds courts at the *galma*. People who have disagreements or those who commit crimes come to these courts. (23) There the *k'allu* and respected older men listen to their arguments and settle disputes. (24) Each person may argue his own case--sometimes before the elders and sometimes before the *k'allu* himself. (25) The *k'allu* gives a decision just as any other judge might. (26) If the parties agree to the decision, they swear oaths to see that it is carried out. If they don't agree, they may then take their dispute later into the government courts.

(27) In order to do all these things, the *k'allu* must be a rich man. He must be able to feed all the people who attend these courts and ceremonies and give them a place to sleep. (28) At the *galma* there are dining rooms and sleeping houses. In order to maintain this center and to feed all the people who work there and who come there (29), the *k'allu* gets presents from the people--or the people bring them to the spirits and he uses them.

(30) The *k'allu* also owns much land. People come to work this land for the spirits -- they plow it, cultivate it and harvest it so that the products can be used by the *k'allu* for the spirits' work. (31)

The *k'allu* is, indeed, a rich and powerful person among the Mech'a Galla. He can tell others what to do and he can give advice. (32) Because he can do this, the Ethiopian government often gives him orders and instructions to pass on to his people. The *k'allu* is a very important leader of the Mech'a Galla.

CULTURE STUDY III -- ACTIVITY 2

A TEACHING GUIDE

A) Introduction: The Mech'a Galla are an agrarian society. The land is the source of their very existance. This activity is designed to help the students secure data about this society in order to test the hypotheses developed in the preceding activity. In the process of doing this, it is intended that the students will also gain insights into essential features of this society.

The specific objectives are:

To know the characteristics of this highland environment.

To know that the life of the Mech'a Galla is built around the agricultural cycle.

To know that this society has integrated animals into grain culture.

To collect data relevant to the group hypothesis.

To interpret data.

B) Materials: CULTURE SUMMARY CHART
Filmstrip: Culture Study #3

C) Suggested Teaching Strategy:

1) Ask: WHAT IS OUR HYPOTHESIS ABOUT THE NATURE OF THE MECH'A GALLA SOCIETY? Have the students recall the hypothesis made in the preceding class. Write it on the board.	The Mech'a Galla are....
2) Have the students take out their CULTURE SUMMARY CHARTS with their notes from the reading assignment.	
Ask: WHAT CHARACTERISTICS OF MECH'A GALLA SOCIETY DID YOU NOTE FROM THE READING? Discuss this data until the class is oriented to thinking about these people.	Characteristics such as: agrarian people use animals live in a highland area scattered settlements few tools little contact with outsiders and so on....

3) Then, introduce the filmstrip--Culture Study #3. Direct the class to note in the appropriate spaces under the third column of their chart additional features and characteristics of this society as they view the filmstrip.	
4) Project the filmstrip. The students should write on their charts new features of this society that they see.	
5) At the conclusion of the filmstrip, ask: WHAT ADDITIONAL CHARACTERISTICS OF THE MECH'A GALLA DID YOU NOTICE? Make sure all students have these on their charts.	Additional characteristics may include: division of labor rather poor-looking apparently fertile region and so on....
6) Have the students refer to the hypothesis on the board. Ask: IN WHAT WAYS DOES THIS INFORMATION AFFECT OUR HYPOTHESIS?	
Ask: WHAT KINDS OF ADDITIONAL DATA DO WE NEED IN ORDER TO MAKE SURE OUR HYPOTHESIS IS CORRECT?	Information on government and social organization is needed.
Note that there is no homework assignment. Additional data will be examined in the next class.	
Direct the students to bring their charts and booklet PEOPLES OF AFRICA to the next class.	

CULTURE STUDY III -- ACTIVITY 2

FILMSTRIP

Culture Study #3

NOTES TO THE TEACHER

TITLE	CULTURE STUDY #3
1	The western part of the Shoan Plateau
2	Lake in Mech'a Galla country
3	Village and farms
4	Mech'a Galla farms
5	Mech'a Galla farms
6	Mech'a Galla farms -- crater of extinct volcano
7	Fields
8	Growing wheat
9	Fields of ripening wheat
10	Mech'a Galla mother and child in house
11	Bringing water
12	Gathering firewood
13	Blacksmith
14	Mech'a Galla leader
15	A Mech'a Galla elder
16	Discussing an issue of community import
17	Building a house next to ashes of one that burned
18	Raising the center pole
19	Setting the pole
20	Attaching roof supports
21	Finished framework
22	A new home!
23	Plowing and sowing for wheat
24	Ripening wheat
25	Harvesting
26	Gathering wheat
27	Carrying wheat to the threshing floor
28	Piling wheat to protect it from rains
29	Threshing
30	Threshing
31	Winnowing
32	Winnowing
33	Winnowing
34	Bagging grain
35	Carrying farm products to market
36	Mech'a Galla market
37	Mech'a Galla market

PROJECT AFRICA

CULTURE STUDY III -- ACTIVITY 3

A TEACHING GUIDE

A) Introduction: This activity is a continuation of the preceding activity. Its primary purpose is to collect additional data for use in testing the class hypothesis developed in the first activity. It is also designed to help students analyse the complexity of relationships between the way society is organized and its underlying value system.

The specific objectives are:

To know that the settlement pattern of these people is dispersed and scattered.

To know that large group endeavor is a characteristic of this society.

To hypothesize about the fundamentals of the community organization of the Mech'a Galla.

To collect data from reading.

To make inferences from visual data.

To identify similarities and categorize data.

B) Materials: Filmstrip: Culture Study #3
Study Guide -- Activity 3
Chart
PEOPLES OF AFRICA

C) Suggested Teaching Strategy:

1) Ask: WHAT IS THE SETTLEMENT PATTERN OF THIS SOCIETY? (If this cannot be answered project the first few frames of the filmstrip, Culture Study #3 and, if necessary, refer the students to their reading material.)	The settlements are widely scattered across the landscape. The pattern is one of dispersed settlement. Few towns or villages are seen.
2) Ask the students to examine the rest of the filmstrip again to see if the activities of the peoples really reflect this type of pattern. Project the rest of the filmstrip.	

3) Ask: WHAT DID YOU SEE? or WHAT KINDS OF ACTIVITIES WERE TAKING PLACE? Ask: HOW MANY PEOPLE WERE PARTICIPATING?	The students should note an apparent contradiction between the scattered population and the large groups of people engaged in the various activities including harvesting, home raising, marketing, and attending festivals.
Ask: IS THERE ANYTHING UNUSUAL ABOUT THIS? IF THE POPULATION IS SO SCATTERED, WHO ARE THESE PEOPLE? WHY HAVE THEY COME TOGETHER?	They obviously have come together to assist or visit with each other. But the reason why is not clear.
4) Ask: DO WE COME TOGETHER OR HAVE ANY GROUPS IN OUR SOCIETY? WHAT ARE THEY? List these on the board. Focus on local level organization and associations	Among those noted might be: teams and athletic events gangs school clubs and fraternities church groups granges unions Chambers of Commerce fraternal groups town councils schools and colleges factories and corporations hospitals fire protection defense and so on....
5) Ask: WHO CAN JOIN THESE? HOW ARE MEMBERS SELECTED?	Students should note that there are a variety of ways to select members; that some groups are short-lived while others (such as town councils) go on for years eventhough membership changes.
6) Ask: WHY DO WE HAVE THESE? WHAT TYPES OF THINGS DO THEY DO? Have the students categorize these under types of activity.	Categories and reasons might include: recreation-entertainment production of goods education mutual aid

7) Ask: WHAT TYPES OF THINGS DO THE MECH'A GALLA DO THAT REQUIRE THE PRESENCE OF MORE THAN ONE PERSON OR FAMILY? Have the students look for things that may fit the previously listed categories.	They need help for plowing harvesting house-building partying governing mutual aid in times of disaster and so on....
8) Distribute the study guides for Activity 3. Direct the students to read pp. 33-35 in the booklet and answer the questions on the study guide. Direct them to bring the guide and the completed CULTURE STUDY SUMMARY charts to the next class.	

CULTURE STUDY III -- ACTIVITY 3

STUDY GUIDE

DIRECTIONS: Study pp. 33-35 in the booklet, PEOPLES OF AFRICA. Answer the following:

1. List what the Mech'a Galla do that requires the presence of people other than their own families.

2. List the various Mech'a Galla associations and get-togethers and their purposes:

3. List the important characteristics of these Mech'a Galla associations and organizations:

CULTURE STUDY III -- ACTIVITY 4

A TEACHING GUIDE

A) Introduction: This is the concluding activity in the study of the Mech'a Galla. It is designed to enable the students to bring together all the data collected this far in order to test their original hypothesis. It is also designed to help the students gain a clearer insight into their culture by inquiring into the basic values of this society and to see how these values are reflected in its institutions.

The specific objectives are:

To know that this society stresses cooperation and friendliness and the enjoyment to be derived from association with others.

To understand the nature of institutions, sanctions and government in Mech'a Galla society.

To know that these people value individual ability and character over family name or status or rank.

To know that the economic and social relationships of these people are fluid and flexible.

To know that a people's way of life is shaped by their environment, level of technology, interaction with other cultural groups, and history.

To know that a people's way of life reflects a basic value system.

To make inferences from data.

To identify similarities and classify data.

To synthesize information into meaningful generalizations.

B) Materials: Study Guide -- Activity 3
Charts: CULTURE STUDY SUMMARY
PEOPLES OF AFRICA

C) Suggested Teaching Strategy:

1) Have the students refer to their Study Guide from Activity 3. Ask: WHAT ARE THE IMPORTANT CHARACTERISTICS OF MECH'A GALLA COMMUNITY ORGANIZATION? WHAT TYPES, PURPOSES, MEMBERSHIP, ETC.	
2) Ask: WHO CAN JOIN THEM? HOW LONG MAY THEY BE MEMBERS? HOW LONG DOES THE GROUP LAST? Note the fact that these groups exist independent of their particular members. Members come and go, join and die but the group continues because it has established a formalized behavior pattern. It is an institution.	
Have the students give examples of other Mech'a Galla institutions. Require them to identify the behaviors associated with some of them.	wheat-growing government religion k'allu
3) Ask: WHY DO THE MEMBERS OF THESE GROUPS OBEY THE RULES OF THE GROUPS THEY ARE IN?	1) for self-interest 2) for fear of reprisal and so on....
Ask: WHAT ARE SANCTIONS? Ask for examples	A sanction is anything that coerces or induces one to do a certain thing--such as a law, threat of expulsion from a group, etc.
4) Refer to question #3 of the Study Guide. Ask: WHAT ARE THE IMPORTANT CHARACTERISTICS OF THE MECH'A GALLA GROUP ASSOCIATIONS & ACTIVITIES?	They are voluntary. They serve basic economic, social and political purposes. They help define the local community.
	They provide a system of local organization.
ASK: HOW DOES THE K'ALLU FIT INTO THIS?	

5) Ask: WHAT CAN WE INFER ABOUT THE NATURE OF THIS SOCIETY? WHY?	It stresses cooperation, friendliness and the enjoyment derived from association with others.
Ask: WHAT DO THESE PEOPLE RESPECT AND VALUE? WHY?	They value friendliness, individual freedom and responsible action, cooperation, individual ability, and so on....
Ask: HOW WOULD YOU DESCRIBE THIS SOCIETY? WHY?	Fluid, flexible, democratic, etc.
6) Ask: IN WHAT WAYS ARE THESE PEOPLE SIMILAR TO THE BUSHMEN? TO THE HAUSA? IN WHAT WAYS ARE THEY DIFFERENT? Write these on the board. Have the students write these in their notes.	
7) Ask: WHY ARE THE MECH'A GALLA THE WAY THEY ARE?	because of their: habitat level of technology culture value system history contact with others and....
Have the students look up their hypothesis about why Africans are as they are. Ask: HOW DOES THIS RELATE TO THIS HYPOTHESIS? Make whatever modifications the class feels are needed and have this written in their notes.	
8) If time permits have the students compare the basic Mech'a Galla institutions with those of the Hausa and Bushmen.	
9) There is no homework but the Kikuyu could be introduced by locating them on the map at the front of the booklet, PEOPLES OF AFRICA. Do not describe Kenya, however, because that is what the students are to do in the next class.	

AFRICA SOUTH OF THE SAHARA

TOPIC I

CULTURE STUDY IV

THE KIKUYU OF KENYA

A TEACHING GUIDE

PROJECT AFRICA
Carnegie-Mellon University

1969

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CULTURE STUDY IV

The Kikuyu are one of East Africa's major peoples. Jomo Kenyatta, Prime Minister of Kenya, is himself a Kikuyu and a recognized leader among Africa's new nations. He presently presides over a country which is caught up in the midst of change; social and economic upheaval are characteristic of Kenya. This change very much affects the Kikuyu. It is significantly altering their way of life. It also grows out of their traditional way of life and builds on it.

This culture study, it should be noted, is somewhat more sophisticated than those which preceded it. It thus provides an opportunity for the students to apply some of the skills and knowledge developed in the preceding units in an investigation into new data. The major objectives of this unit are:

To know the basic elements of Kikuyu society and culture.

To know the complex interrelationships among these elements.

To interpret data and make inferences from it.

To formulate hypotheses, evaluate them and modify them in the light of the new evidence.

To formulate generalized statements explaining relationships between data.

To be willing and able to work cooperatively to solve a common inquiry.

This unit consists of five activities:

Activity	Purpose	Material
1	To become familiar with the homeland of the Kikuyu	Data chart Resource maps Study guide
2	To know the major characteristics of Kikuyuland; to hypothesize about the Kikuyu	Resource maps Study guide Booklet
3	To gather and analyze data about Kikuyu life and culture	Booklet Filmstrip
4	To gather and analyze data about Kikuyu life and culture	Booklet Filmstrip Chart
5	To synthesize the information collected about the Kikuyu into meaningful statements accurately describing their way of life	Chart Notes

CULTURE STUDY IV - ACTIVITY 1

A TEACHING GUIDE

A) Introduction: This activity introduces the Kikuyu, one of the largest of the 48 tribes living in Kenya today. It focuses on the physical and ethnic diversity of this nation and provides the students an opportunity to use some of the generalizations and skills of analysis developed in the preceding units.

The specific objectives of this activity are:

To know that Kenya's population is comprised of many ethnic groups.

To know that Kenya's people are concentrated in the west-central portion of the nation.

To know that Kenya has a variety of climate regions.

To be able to interpret a variety of data.

To be able to make inferences from data.

To hypothesize about Kenya and its people.

B) Materials: PEOPLES OF AFRICA
Data Sheet #1
Resource Maps of Kenya #2-7
Study Guide for Activity #1

C) Suggested Teaching Strategy:

1) Introduce this unit by having the students use the map in PEOPLES OF AFRICA to locate Kenya in relation to other nations and the Kikuyu in relation to the other peoples first studied.

2) Distribute the data card (#1). Pair the students. Direct each pair to make a list (using this data sheet) of what they believe to be the three most significant features of Kenya and its people. (Allow ten minutes for this.)

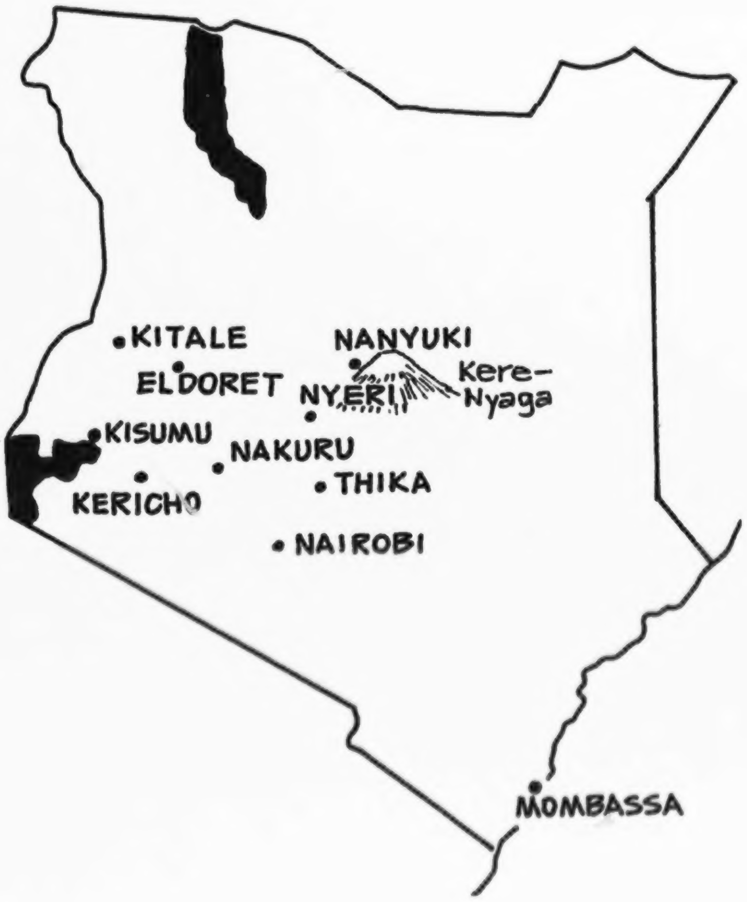
a) If the students have difficulty in doing this have them read the first paragraph and tell what they can infer about the history of Kenya from it.	A student may infer: a) Kenya was once controlled only by Africans. b) Europeans took over c) Europeans left and Africans again control it.
b) Students should be led to generalize from the data.	After noting where the Arabs and Asians live they might say "Most non-Africans live in urban areas. Therefore, most blacks live in rural areas."
c) Make sure students know "urban" means "living in the city" and that Mombasa is located on the Indian Ocean.	
3) Have the students report their ideas. List these on the board. (Copy the list at the end of the day and ditto it for distribution in the next class.)	The following hypotheses may be suggested: a) Population is concentrated in west-central part of Kenya. b) Cities are not large. c) Very diverse population d) Diverse climates - most mild e) The nation was once occupied by Europeans.
4) Try to have the students make as sophisticated inferences as possible. (Encourage them to compute total annual rainfall for each climograph and record it on the map on the front of the card. Have them read the quotation; what inferences can be made from it?)	Some significant ideas may be: a) People tend to live where rainfall and temperature are moderate. b) This nation was once occupied by a colonial power, probably England. c) These people are very close to and influenced by nature--especially the land.
5) Point out that these ideas represent the student's hypotheses about Kenya and its people.	
Ask: WHAT CAN WE DO TO CHECK OUR HYPOTHESES?	Secure more data.
WHAT KINDS? WHAT WOULD YOU WANT TO FIND? Lead the students to articulate "if...then" statements.	Data is needed on population distribution, history, pictures of people, etc.

6) Distribute a copy of each map (#2-7) and the study guide for Activity 1 to each student. The homework assignment is to complete the study guide items. Permit the students to start in class, working in pairs. Encourage them to do so at home, too. (The maps can be overlaid one on another to identify possible relationships.) Direct the students to bring the maps and study guides to the next class.

KENYA

"When the first Europeans came to explore these highlands they saw a beautiful snow-capped mountain rising up from the low hills high into the cloud-filled blue skies. They asked my people what it was called...and they were told that it was Kere-Nyaga which meant 'white stripes'. The word was strange to their ears, and as some of our people pronounce it, it sounded to the Europeans like 'Kenya'. So in the geography books it is 'Kenya', but we still call it Kere-Nyaga. The early Europeans left, never knowing how important the mountain was to the people, who believed that high up on its snow-capped peak lived Ngai, the great and powerful unseen god who made all things. Then, and even now, when a most solemn prayer is being made for help, the people turn their faces towards the mountain. And it was to Mt. Kenya that ...we turned when...healing people....It was from Mt. Kenya, too, that Ngai spoke, in the beginning of time, and called the first man into being."

Jomo Kenyatta, Facing Mount Kenya. (London: Secker and Warburg, Ltd., 1953), p. 30.



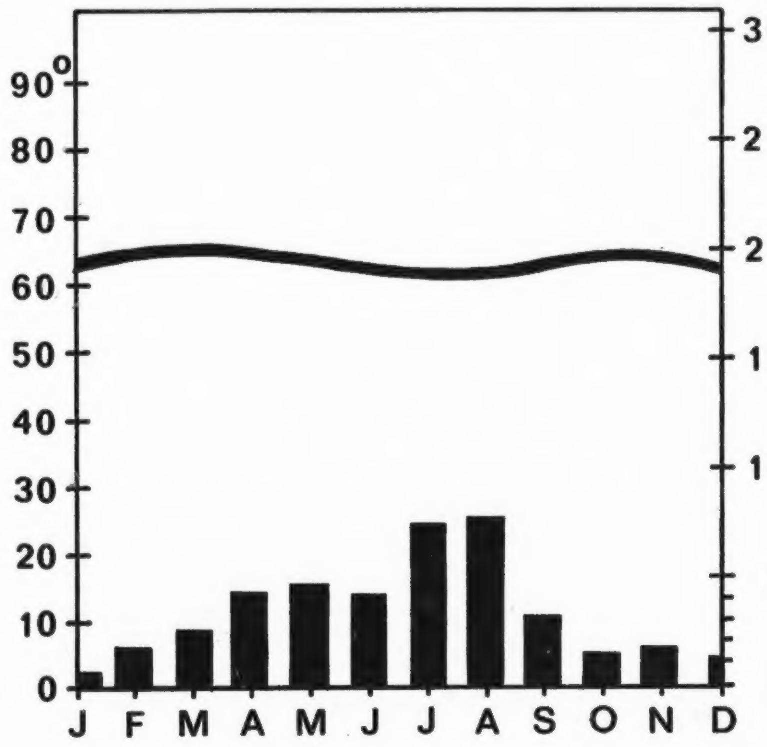
POPULATION

	Total	% Urban
African/Somali	8,365,942	5.3
Asian	176,613	93.1
European	55,759	62.6
Arab	34,048	76.5
Other	3,901	85.1
TOTALS:	8,636,263	7.8

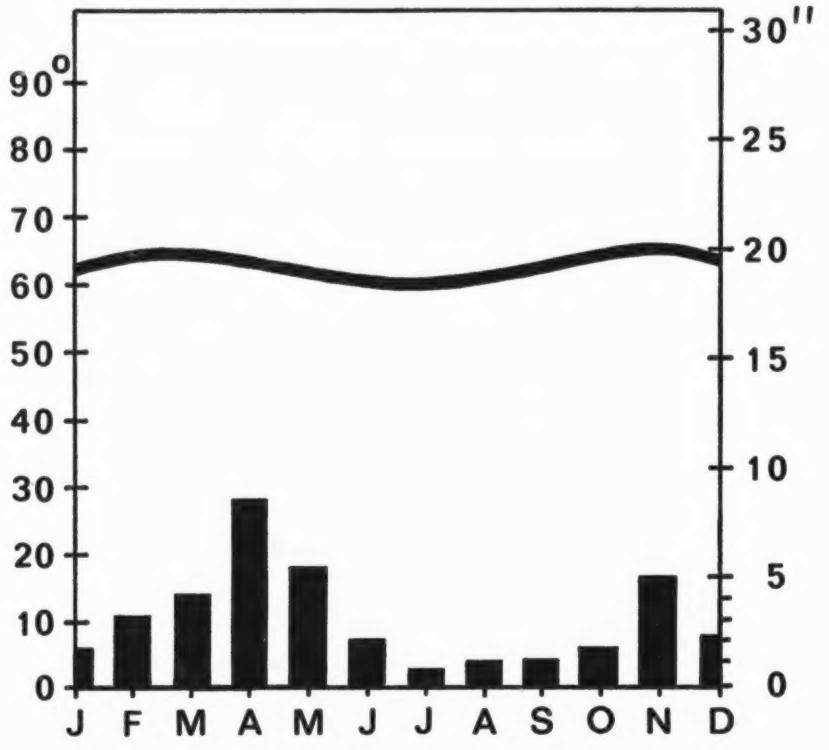
POPULATION OF TOWNS HAVING OVER 2000 INHABITANTS

There are thirty-four towns each having a population of over 2000 people (1962 census). The twenty-four smallest have an average population of 3915.5. The ten most populous cities are:

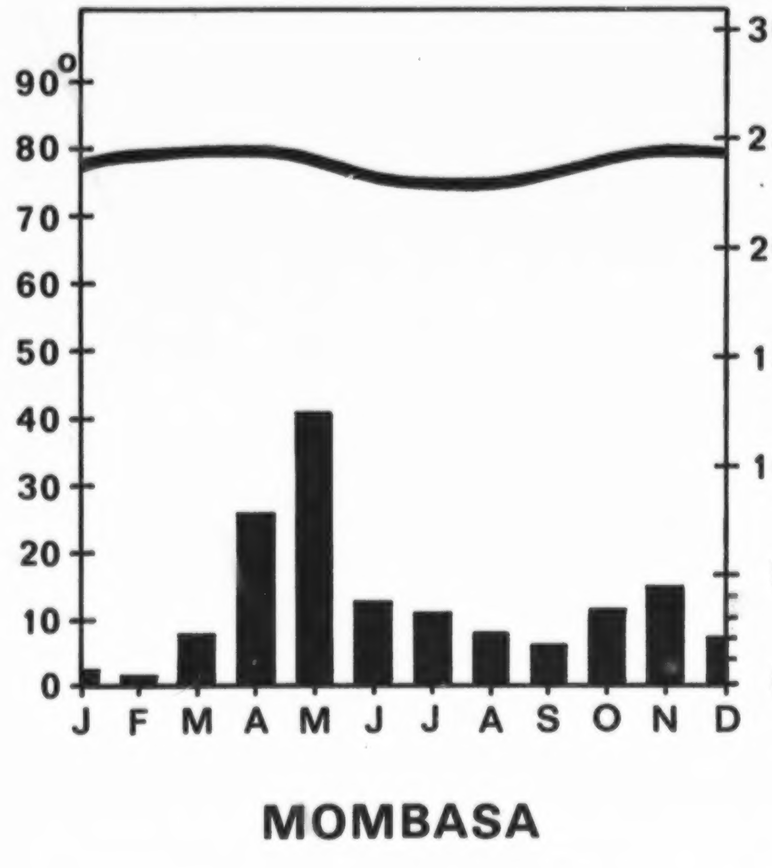
Town	African/ Somali	Asian	European	Arab	Other	Total non-Africans	Grand Total
Nairobi	156,246	86,453	21,477	982	1,636	110,548	266,794
Mombasa	111,847	43,713	5,305	17,740	970	67,728	179,575
Nakuru	30,189	6,203	1,414	181	194	7,992	38,181
Kisumu	14,119	8,355	598	371	83	9,407	23,526
Eldoret	15,059	3,758	664	38	86	4,546	19,605
Thika	11,352	2,336	179	41	44	2,600	13,952
Nanyuki	8,919	982	508	18	21	1,529	10,448
Kitale	7,000	2,065	238	13	26	2,342	9,342
Nyeri	6,256	1,147	437	2	15	1,601	7,857
Kericho	5,950	1,462	231	25	24	1,742	7,692



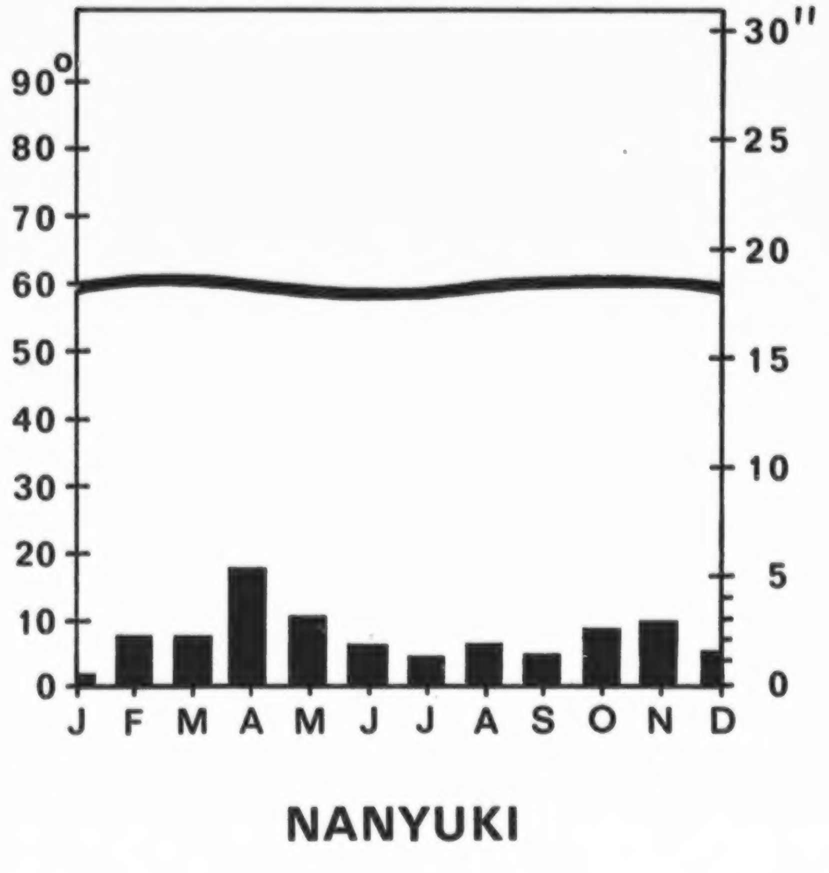
ELDORET



NAIROBI



MOMBASA



NANYUKI

Activity 1

NAME________________________

CULTURE STUDY IV

STUDY GUIDE

1. The Kikuyu are the largest of the 48 tribes that live in Kenya. It is presently estimated that they number about 1,750,000. Find the area in which most of them live on the accompanying maps. Where is it in relation to each of the following?

   The equator:

   The Indian Ocean:

   Mount Kenya:

   Lake Victoria:

   Nairobi:

2. What is the total average annual rainfall in Nairobi?

3. List the main characteristics of the area inhabited by the Kikuyu:

4. List one important way in which Kikuyuland differs from each of the following:

   The area around Lodwar:

   The area inhabited by the Boran:

   The area around Lake Victoria:

5. Record the following information about each of the following:

NAIROBI		MOMBASA
__________	elevation	__________
__________	average annual rainfall	__________
__________	average annual temperature	__________
__________	population density	__________

6. What are the most outstanding ways in which these two areas differ?

7. Examine your data about Kikuyuland. On the basis of this, what do you think most Kikuyu do to earn a living?

8. List the advantages and disadvantages of this region for earning a living in the manner you have mentioned in the preceding question:

Advantages	Disadvantages

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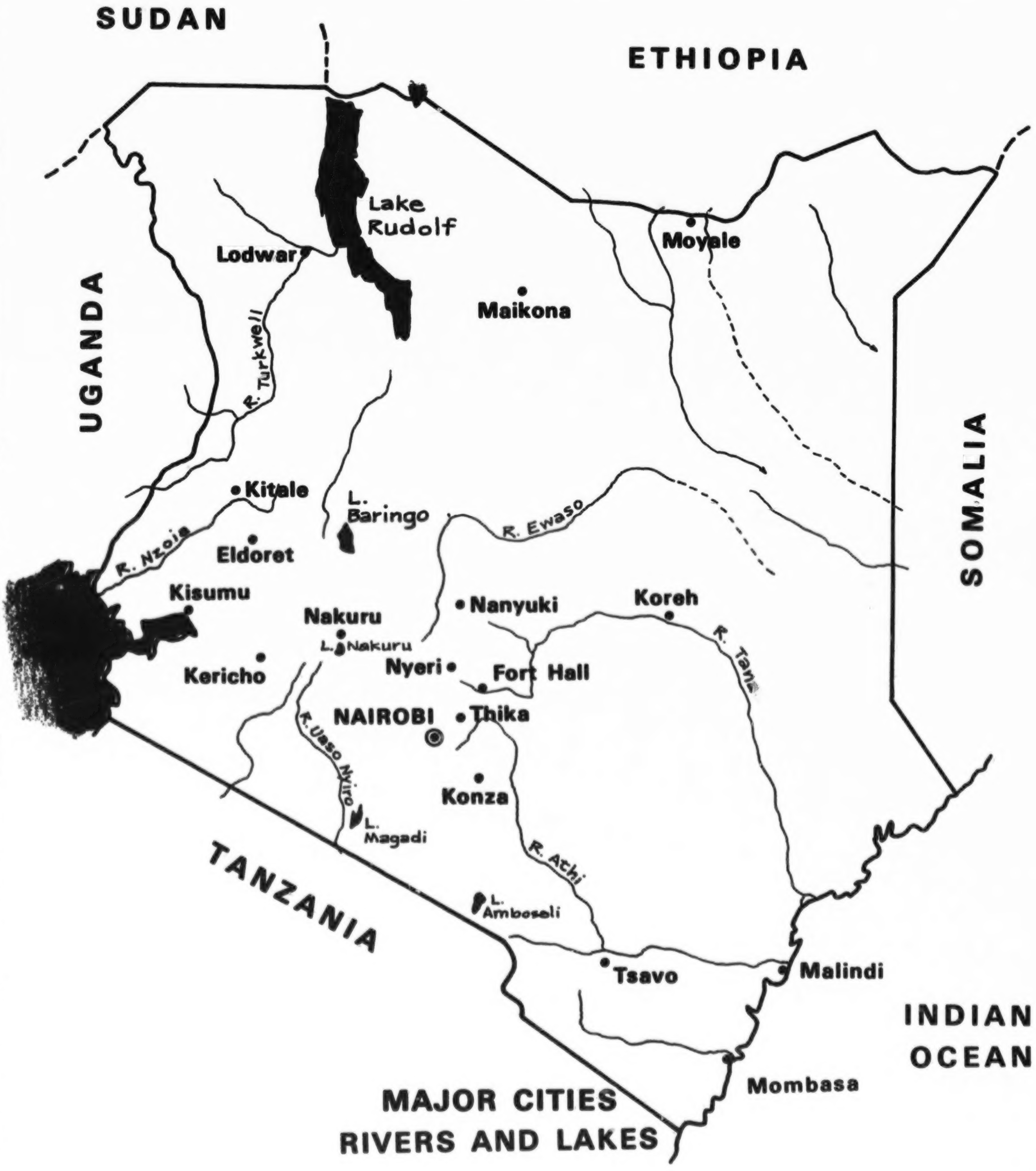
Carnegie-Mellon University
1968

2

KENYA


SUDAN
ETHIOPIA
UGANDA
SOMALIA
TANZANIA
INDIAN OCEAN
Lake Rudolf
Lodwar
Moyale
Maikona
R. Turkwell
Kitale
L. Baringo
R. Ewaso
R. Nzoia
Eldoret
Kisumu
Nakuru
L. Nakuru
Nanyuki
Koreh
R. Tana
Kericho
Nyeri
Fort Hall
NAIROBI
Thika
R. Uaso Nyiro
Konza
L. Magadi
R. Athi
L. Amboseli
Tsavo
Malindi
Mombasa

MAJOR CITIES
RIVERS AND LAKES

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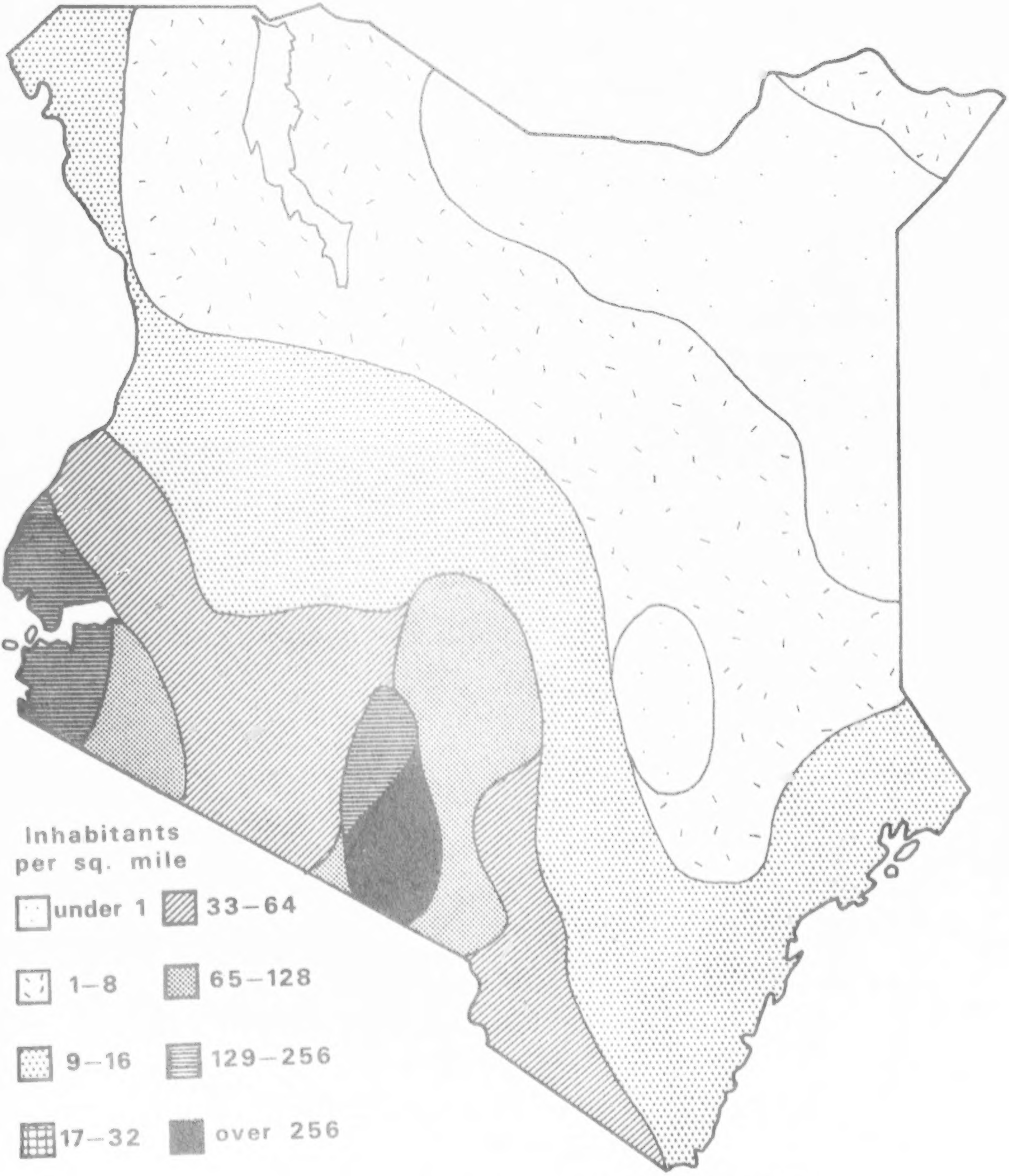
1968

3

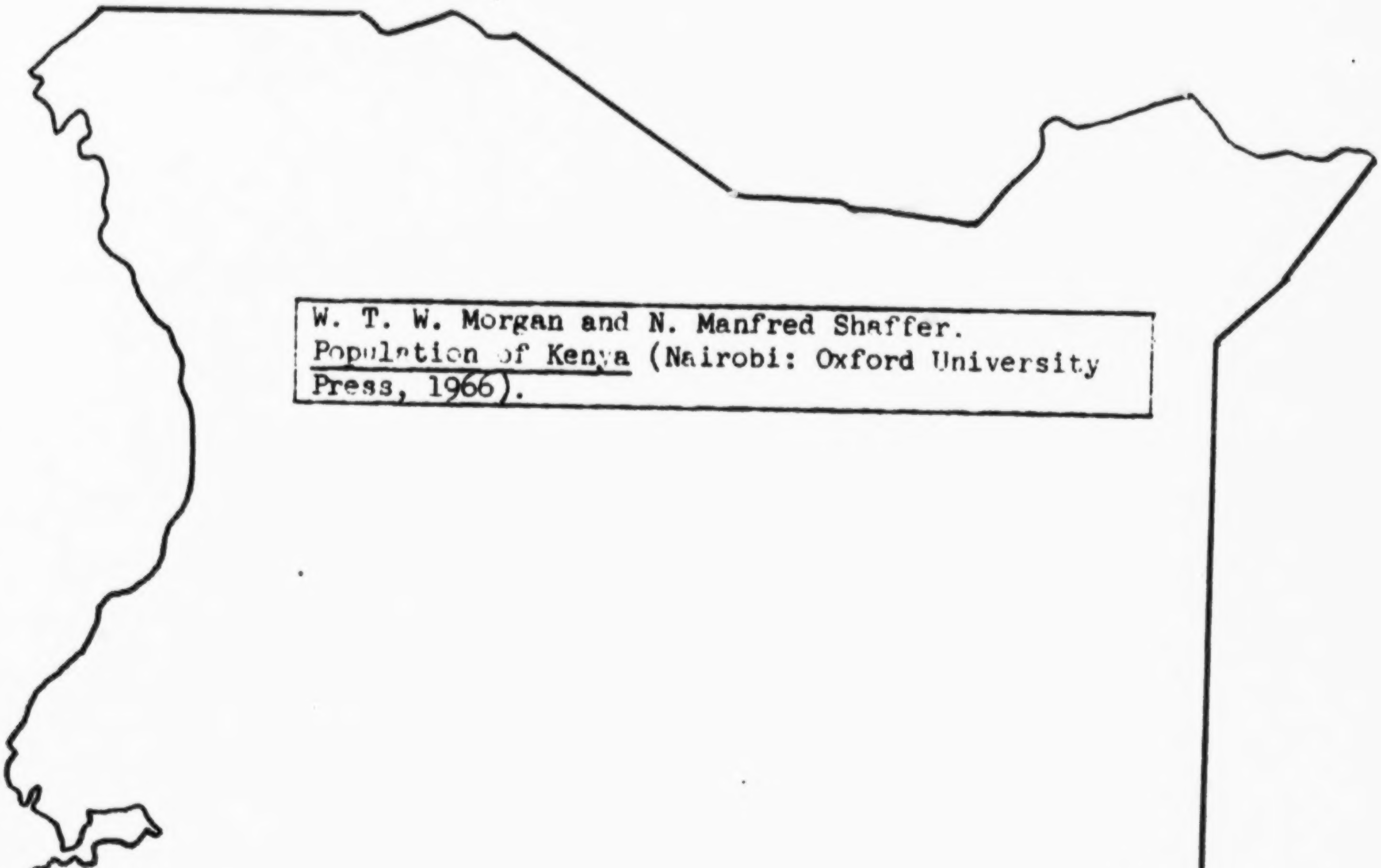
KENYA


Inhabitants per sq. mile
under 1
1–8
9–16
17–32
33–64
65–128
129–256
over 256

POPULATION DENSITY

KENYA

4



W. T. W. Morgan and N. Manfred Shaffer. Population of Kenya (Nairobi: Oxford University Press, 1966).

Tribal Groups

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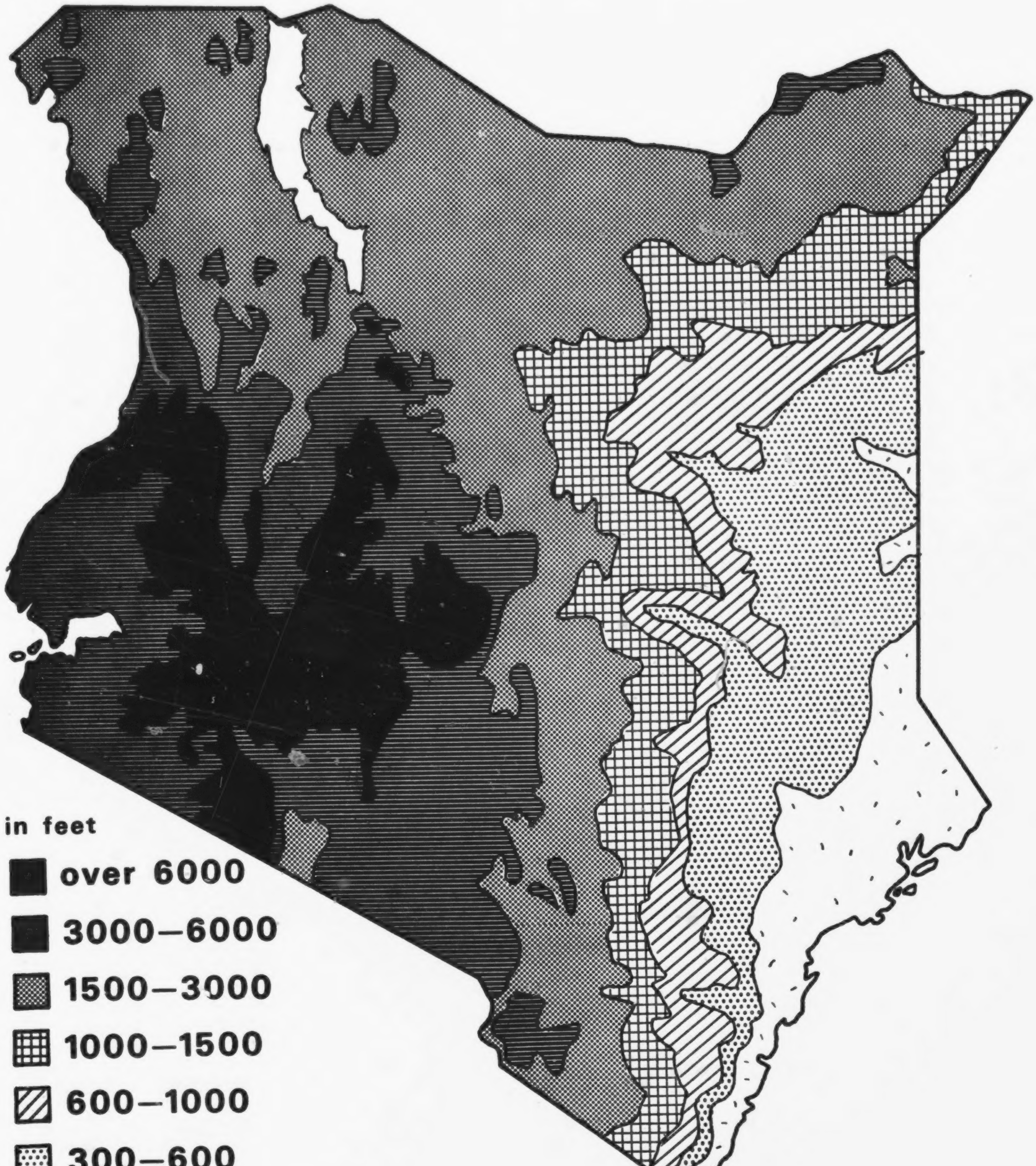
1968

5

KENYA


in feet
■ over 6000
■ 3000–6000
▩ 1500–3000
▦ 1000–1500
▨ 600–1000
░ 300–600
☐ 0–300

ELEVATION ABOVE SEA LEVEL

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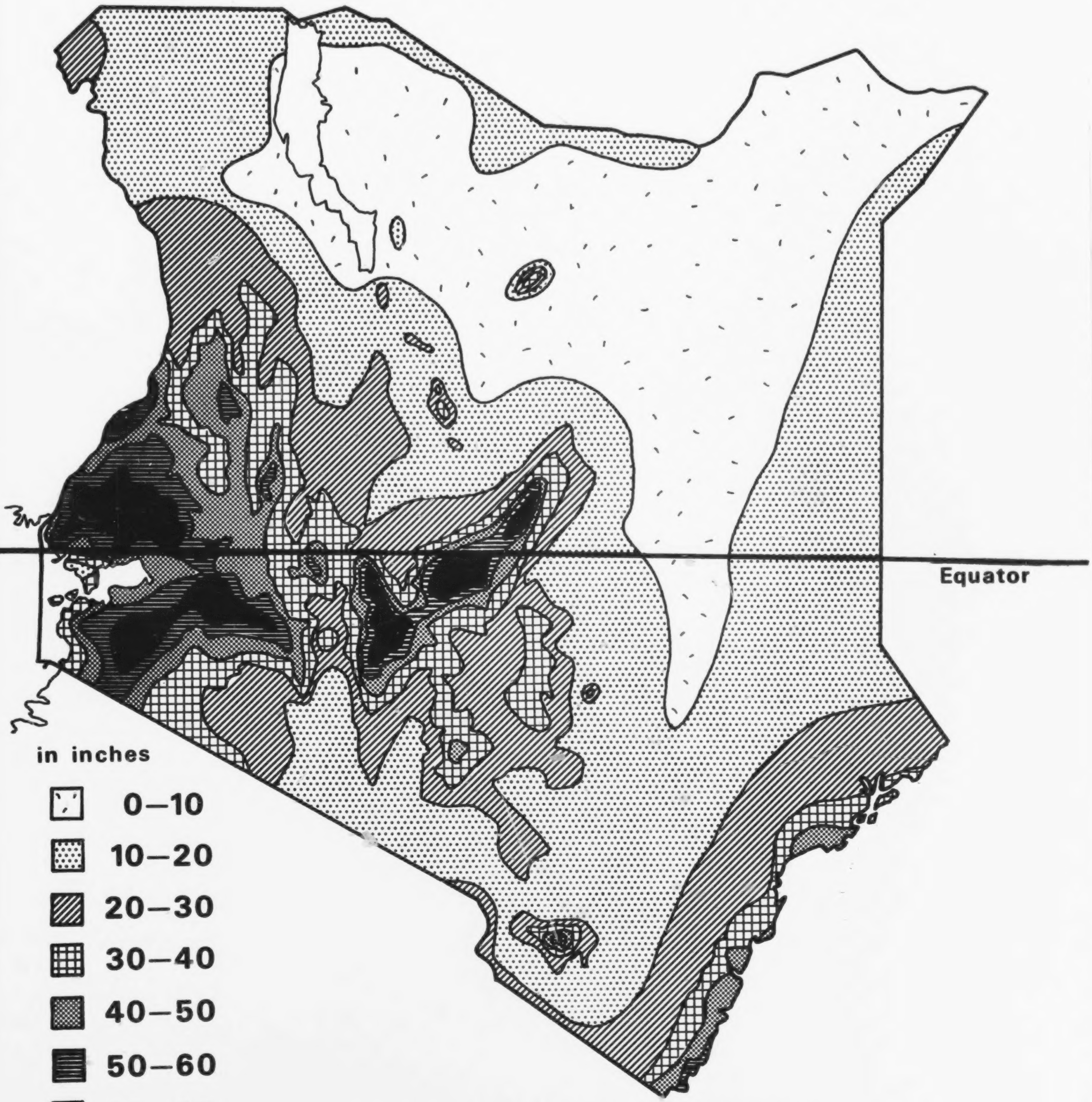
1968

KENYA

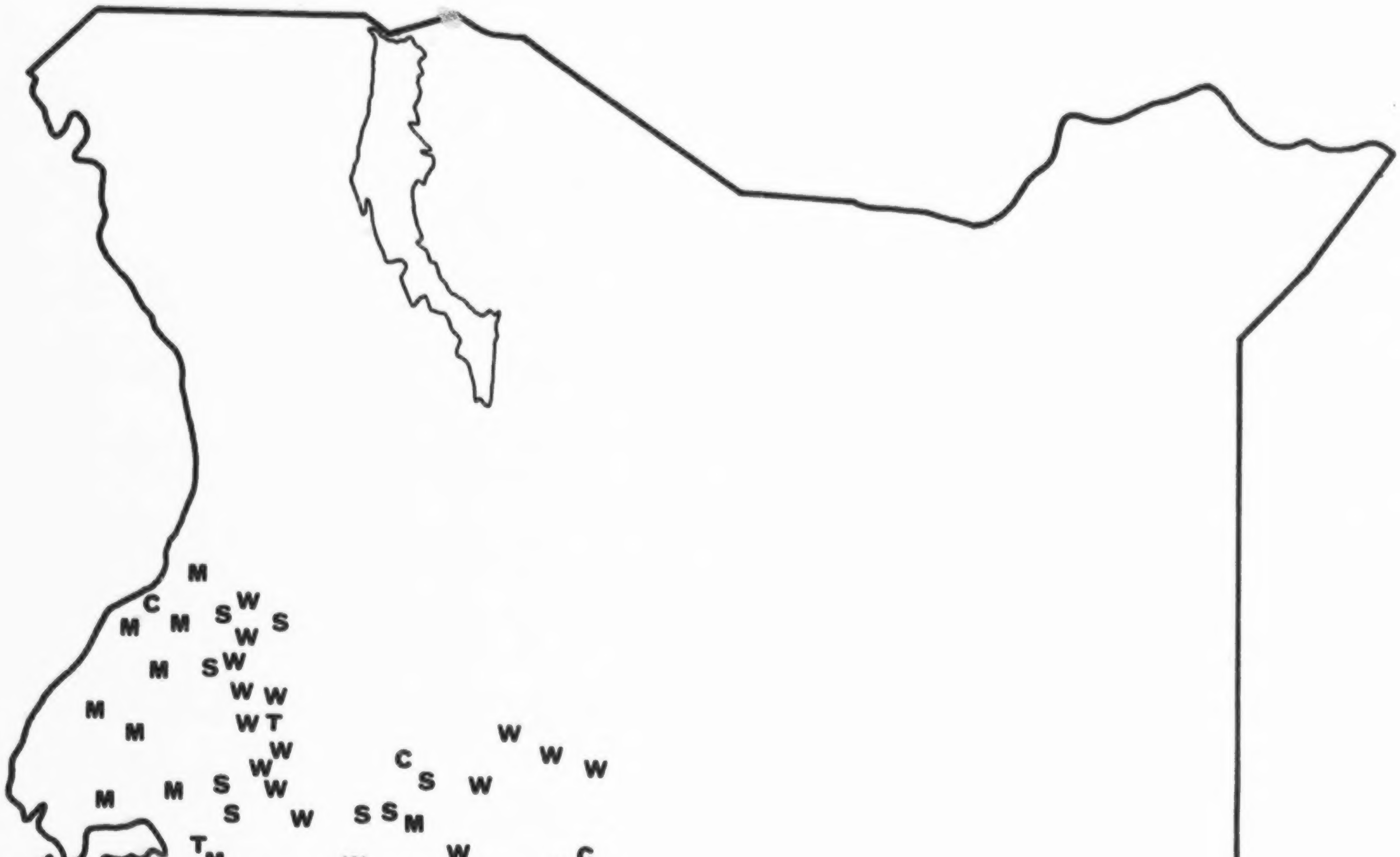

Equator
in inches
⬚ 0–10
░ 10–20
▨ 20–30
▦ 30–40
▒ 40–50
▤ 50–60
■ 60–90

AVERAGE ANNUAL RAINFALL

PROJECT AFRICA
Carnegie-Mellon University
1968

7

KENYA



W—Wheat
M—Maize
T—Tea
C—Coffee
S—Sisal

DISTRIBUTION OF SELECTED CROPS

CULTURE STUDY IV - ACTIVITY 2

A TEACHING GUIDE

A) Introduction: This activity is designed to gain further insights into the physical features of Kenya and the homeland of the Kikuyu. Its primary purpose is to check the hypotheses formed in the preceding class and earlier in the course. It is also intended to raise questions about life in Kenya and Kikuyuland today.

The specific objectives of this activity are:

To know the major characteristics of Kenya's physical geography.

To make inferences from data.

To identify relationships among data.

To synthesize data into meaningful statements about Kenya and the Kikuyu.

B) Materials: Resource Maps of Kenya (#2-7)
Study Guide for Activity 1
Dittoed list of class ideas
PEOPLES OF AFRICA

C) Suggested Teaching Strategy:

1) Go over briefly the student answers to questions 1-4 on the Study Guide for Activity 1. Clarify any questions or answers. Have students support their answers by referring to their resource maps or other data. (The validity of their answers should depend on the evidence.)

2) Distribute the dittoed list of ideas generated in the preceding class.

Ask: TO WHAT EXTENT ARE THESE IDEAS SUPPORTED BY THE DATA WE HAVE EXAMINED HERE?

3) Have the students locate where the Kikuyu live.	
Ask: WHY DO THEY LIVE THERE? They should refer to questions 5-7 on the study guide in doing this.	Students may suggest: a) because of good soil b) because of moderate climate c) because they were forced to by the English
4) Ask: DO THEY LIVE WHERE THEY DO FOR THE SAME REASON(S) WE DECIDED SEVERAL WEEKS AGO THAT ALL AFRICANS LIVE WHERE THEY DO? Require supporting evidence from the data for any answers.	
Refer to question #8 on the Study Guide. Ask: WHAT SEEM TO BE SOME ADVANTAGES OF LIVING HERE? DISADVANTAGES?	Importance of the soil or of land should be apparent here. Isolation from the coast or from Lake Victoria may be pointed out.
5) Ask: WHAT TYPES OF PROBLEMS MIGHT ONE EXPECT THIS NATION AND ITS PEOPLE -- ESPECIALLY THE KIKUYU -- TO HAVE TODAY?	Students may list: a) land ownership b) "racial" conflicts c) absentee ownership d) urbanization e) transportation
6) Ask: WHAT ARE THESE PEOPLE LIKE? WHO ARE THE KIKUYU? The hypothesis made in answer to this question will be tested in the next few classes.	
7) Direct the students to read pp. 37-41 (The Kikuyu and Kenya Today) in PEOPLES OF AFRICA booklet. In doing so they should identify four problems which seem to be prevalent in Kenya today. These should be written down and brought to the next class.	
(Allow the students to start this assignment in class if time permits.)	

CULTURE STUDY IV - ACTIVITY 3

A TEACHING GUIDE

A) Introduction: The purpose of this activity is to note the relationship between some of Kenya's current concerns and land. In studying this relationship, the students have an opportunity to analyze written and visual materials and draw conclusions based on this analysis.

The specific objectives of this activity are:

To know that the land is basic to the Kikuyu.

To know some current problems facing Kenyans today and the ways in which they are interrelated.

To make inferences from visual and written data.

To be willing to modify a hypothesis based on new evidence.

To synthesize data into a meaningful whole.

B) Materials: PEOPLES OF AFRICA
Filmstrip - Culture Study 4

C) Suggested Teaching Strategy:

1) Ask: WHAT SEEM TO BE SOME OF THE MAJOR PROBLEMS FACING THE PEOPLE OF KENYA TODAY? List these on the board. Require students to support their answers with data from the reading.	The most obvious problems are those dealing with: agricultural production land ownership tribal and ethnic rivalries nationalism economic growth
Have the students examine the newspaper articles again to see if the wording style or language tell them anything else about Kenya.	The students may perceive a sense of: nationalism advocacy
2) Ask: DO THESE PROBLEMS SEEM TO BE RELATED IN ANY WAY? HOW?	The desire to prosper and grow has led the nation to move quickly to get people onto the land and to increase agricultural production.

WHAT SEEMS TO BE BASIC TO ALL OF THEM?

Land seems to be the basic problem. To ensure ownership by Black Africans, Asians and others are being excluded. Tribal rivalries for a share of the wealth compound the problem as does nationalist opposition to large scale foreign capital (needed for further development). To make matters worse, the Asians and Whites being excluded are the ones with the money and training needed for economic progress. So--the desire for land has led to policies that often retard its ultimate development.

3) Emphasize the importance of land. Project the filmstrip Culture Study #4. "Let's look at this land that appears to be so important in the lives of these people." Project frames 1-10 slowly. All of these pictures are of Kikuyuland. Encourage the students to discuss what they see in each frame as it is projected. Show only 1-11.

4) At the conclusion of frames 1-11, ask: TO WHAT EXTENT HAS WHAT WE HAVE SEEN SUPPORT OUR FORMER IDEAS ABOUT WHAT THIS LAND IS LIKE? HOW?

5) Have the students each write a brief statement which describes Kikuyuland.

6) Direct the students to read for homework, the essay Foundations of Kikuyu Society, pp. 42-47 in PEOPLES OF AFRICA. As they do they are to find out the role land plays in Kikuyu life. They should also enter appropriate data in the proper categories under the fourth column of the Culture Study Summary chart.

CULTURE STUDY IV

FILMSTRIP

Culture Study 4

NOTES TO THE TEACHER

TITLE

1. Mount Kenya (Kere Nyaga)
2. The highlands
3. The highlands - hillside farming
4. Kikuyu family location
5. Kikuyu farm
6. Fields near Nigeria
7. Kikuyu farm
8. Kikuyu farm
9. Kikuyu home - near a village
10. Kikuyu tending cattle
11. Kikuyu showing his prize cow
12. Kikuyu preparing land for sowing on a collective farm
13. Cropland in a Kikuyu reserve
14. Corn
15. Traditional grain storage buildings - one for each wife
16. Newer granary
17. Sorting beans
18. Carrying crops to market
19. Market
20. Market
21. Drying and bleaching coffee beans
22. Harvesting
23. Tea estate (plantation)
24. Tea estate
25. Workers housing on tea estate
26. Train on Uganda-Kenya railroad
27. Nairobi
28. Squatters' homes outside Nairobi
29. On the outskirts of Nairobi
30. Government Road - Nairobi
31. Lyon's Maid ice cream man - Nairobi
32. Kenyatta Avenue - Nairobi
33. Kikuyu selling "airport art" - Nairobi
34. Kikuyu school
35. Kikuyu machine shop
36. New Hilton Hotel - Nairobi
37. New building - University of Nairobi

PROJECT AFRICA

97/98

CULTURE STUDY IV - ACTIVITY 4

A TEACHING GUIDE

A) Introduction: This activity is designed to analyze additional data relative to the class hypothesis about the Kikuyu. The tie between the land and family structure is especially significant in the life of these people. This activity involves working with written and visual data that bear on this and other aspects of Kikuyu life.

The specific objectives of this activity are:

To know that the Kikuyu system of land tenure is directly related to the structure of the family.

To know the major characteristics of Kikuyu society and life.

To interpret data and make inferences from it.

To identify and state relationships among data.

To synthesize data into statements which make it meaningful.

B) Materials: Filmstrip - Culture Study 4
PEOPLES OF AFRICA
Transparency A

C) Suggested Teaching Strategy:

1) Start the class by asking the students to comment on the reading. Clarify any questions, using transparency A if necessary (see Notes to the Teacher).

Ask: WHAT DID THE READING SUGGEST ABOUT THE KIKUYU? WHAT ARE THEY LIKE? Require supporting evidence.

2) Project the filmstrip Culture Study 4, starting with frame #11. Have the students comment on what they see in the various pictures as they are projected. In doing this:

Ask: TO WHAT EXTENT DOES THIS CONFIRM OR CHANGE OUR IDEAS ABOUT THE KIKUYU? HOW?

Ask for evidence illustrating any problems identified earlier.

3) At the conclusion of the filmstrip, have the students contribute to a list of words (to be written on the board) describing the Kikuyu. Have them copy these items in their notes, if time permits.

4) As an assignment for the next class, direct the students to read pp. 48-52 in the booklet, PEOPLES OF AFRICA and then to review all their notes on the Kikuyu and complete the final column of their Culture Study Summary chart they have been keeping. The chart and their notes are to be brought to the next class.

Answers might include:
- mechanization of farming
- urbanization

TRANSPARENCY A

LAND OWNERSHIP AMONG THE KIKUYU

Notes to the Teacher

PROJECT THE BASE	This square represents 60 acres of land.
PROJECT OVERLAY #1	Let us assume that a Kikuyu man named A purchases or in some way obtains ownership of this land. He calls it "my land."
PROJECT OVERLAY #2	A marries wife B. She is given a part of this 60 acres to cultivate for her own use. She calls this "my garden." Both A and B call the rest of the 60 acres "ours." A still calls the entire 60 acres "my land."
PROJECT OVERLAY #3	A marries wife C. She is given a part of the 60 acres owned by A. She calls this "my garden." B still calls her plot "my garden." C, B and A call the rest of the 60 acres "our land." A still is the only one who can refer to the entire 60 acres as "mine."
PROJECT OVERLAY #4	A and B have four children--three sons and a daughter. Since only sons inherit land from their fathers, each of the sons is given a plot of land to cultivate or graze in the unallocated portion of the 60 acres. Each may call his plot "my land." B and C still call their respective plots "my garden." A, B, C, and B's sons call all the rest of the unused acres "our land." Only A may call the entire 60 acres "mine."
PROJECT OVERLAY #5	A and C have four children--three sons and a daughter. Each son is given a plot of land in the unused portion of A's land to cultivate or otherwise use. Each may call his plot "my land," just as B, C and sons 1, 2 and 3 refer to their own individual plots. All refer to the undivided portion as "our land." A continues to call the entire 60 acres "my land."

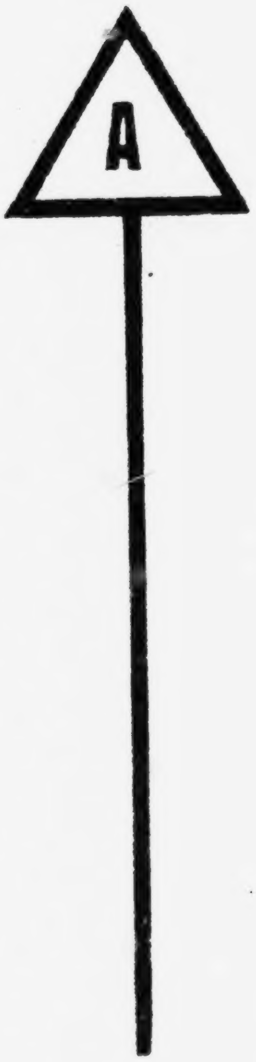
REMOVE OVERLAY #1

A--the original owner--dies. No longer may anyone properly refer to the entire 60 acres as "mine." Now, each refers to his own plot as "my land." All still call the unapportioned part "our land."

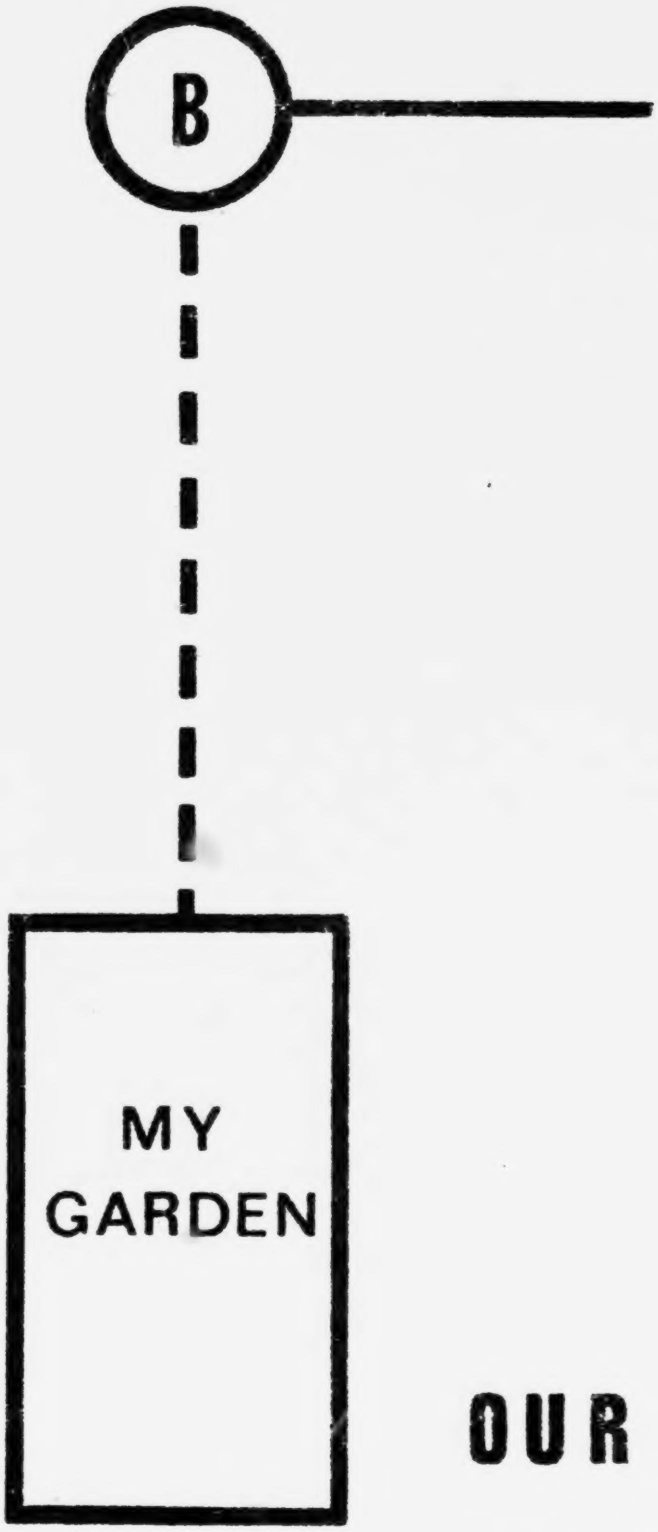
(When Europeans first came to Kenya and heard terms like these applied to land, they believed there was a sort of communal or tribal ownership of all land. They made policies in accord with this belief. But, because this was an erroneous belief, the Europeans alienated the Kikuya when they tried to enforce it. This was one major cause of Kikuyu-British antagonism throughout the British occupation of this nation.)

A-1 (base)

△-MALE
○-FEMALE



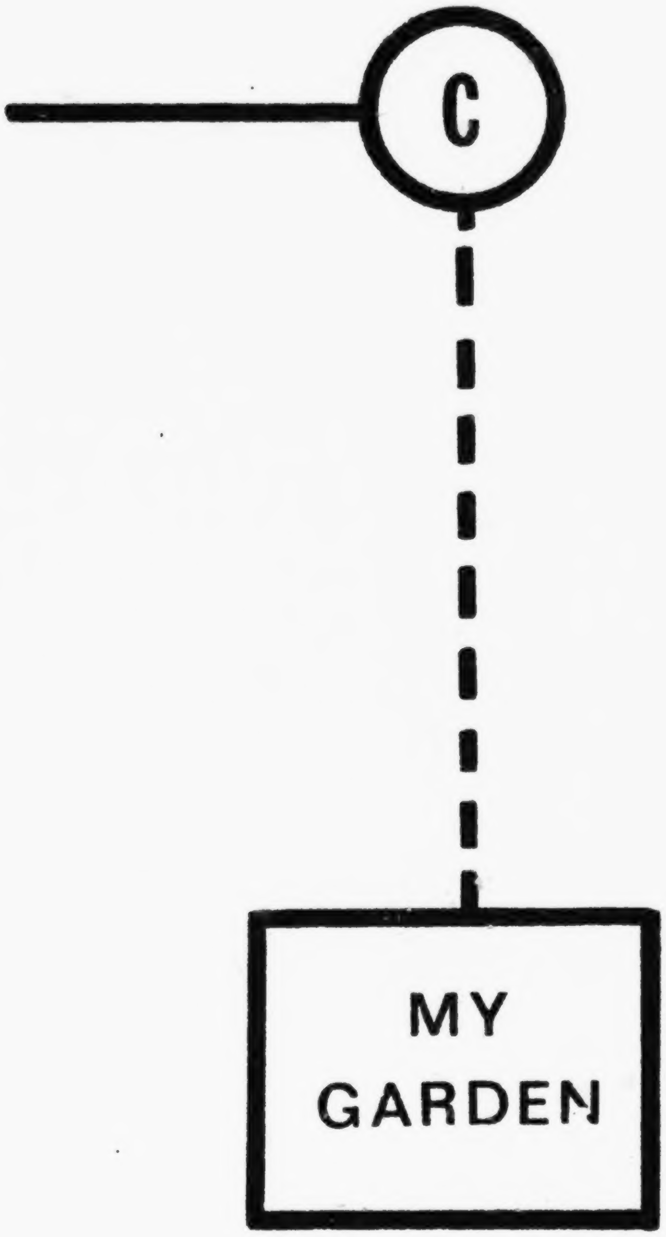
MY LAND



OUR LAND

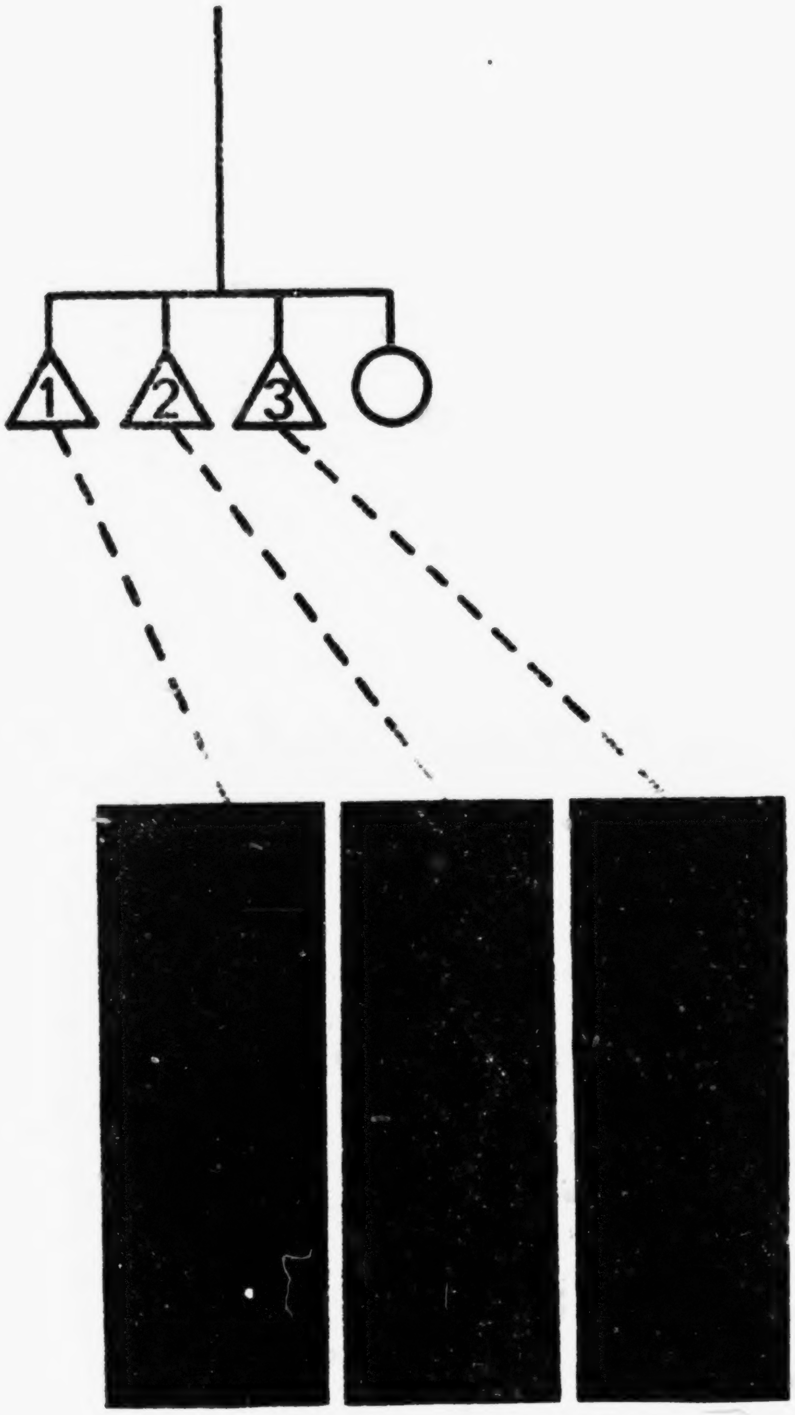
1.02c

A-4

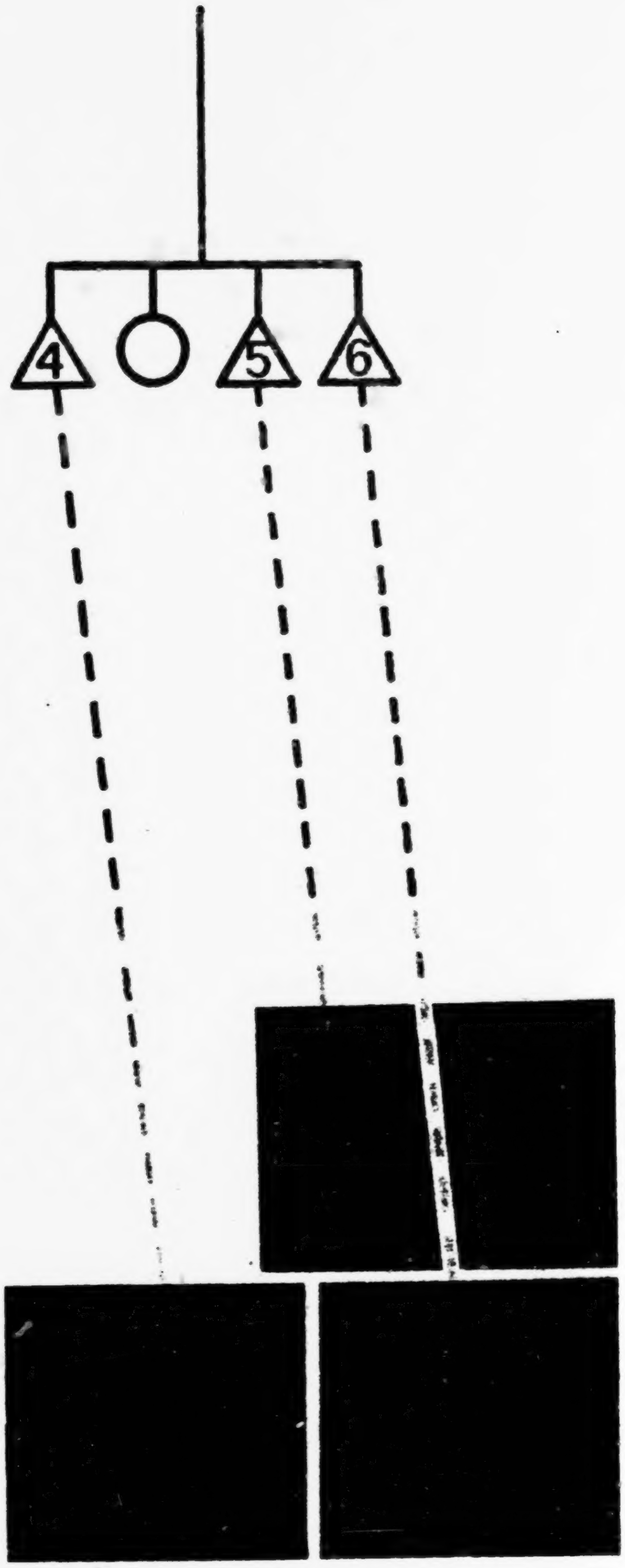


OUR LAND

102 d



OUR LAND



OUR LAND

102f

CULTURE STUDY IV - ACTIVITY 5

A TEACHING GUIDE

A) Introduction: This is the concluding activity in the study of the Kikuyu. It is designed to assist students to pull together their investigation of these people and to make meaningful comparisons with the Hausa and other peoples studied earlier. In doing this, the student should work with the data in front of them.

The specific objectives of this activity are:

To know the basic elements of Kikuyu way of life today.

To know that the Kikuyu culture, level of technology and habitat are interrelated.

To identify relationships among data.

To formulate a statement accurately describing the Kikuyu way of life.

B) Materials: Culture Study Summary Chart
Notes and all other materials on the Kikuyu

C) Suggested Teaching Strategy:

1) Direct the students to take out their Culture Study Summary charts. (They should refer to these and to their notes and maps during the ensuing class discussion.)	
2) Ask: WHAT ARE THE FIVE MOST IMPORTANT CHARACTERISTICS OF THE KIKUYU AS A PEOPLE? Require evidence to support all contributions. List all these on the board and then decide on the five most significant. (Allow 10 minutes for this.) Have the students compare this list to their original hypothesis about these people. Make modifications if necessary.	
3) Ask: WHY ARE THEY THE WAY THEY ARE? Again, require supporting evidence. List these on the board and have them copied into the student notebooks.	Answers may include: long isolation influence of British colonialism environment etc.

4) Ask: WHAT CHANGES ARE TAKING PLACE IN KIKUYULAND TODAY? Define or have explained any difficult terms.	Answers might include: Africanization urbanization mechanization industrialization nationalism etc.
5) Ask: WHAT IS THERE IN THEIR WAY OF LIFE THAT MAY HELP THEM CONTROL OR AT LEAST ADJUST TO THESE CHANGES?	Students may note: respect for hard work desire to get ahead extended family etc.
6) Ask: HOW ARE THE KIKUYU SIMILAR TO THE --HAUSA? --BUSHMEN? --MECH'A GALLA? HOW ARE THEY DIFFERENT?	
7) Conclude the class by having the students state a sentence that describes the Kikuyu, as they have discovered them. There is no homework for the next class. Students should, however, bring all notes and materials on the people studied thus far.	

AFRICA SOUTH OF THE SAHARA

TOPIC I

CONCLUSION

WHO ARE THE PEOPLES OF AFRICA?

A TEACHING GUIDE

PROJECT AFRICA
Carnegie-Mellon University

1969

104a

CONCLUSION -- TOPIC I

This unit culminates the study of the peoples of Africa south of the Sahara. It is designed to enable the students to make accurate and meaningful generalizations about these peoples. It is intended to enable them to "tie-up" their study and make it meaningful.

Specifically, the objectives of this unit are:

To know significant characteristics of the peoples of Africa south of the Sahara.

To know some reasons why they are the way they are.

To develop meaningful and accurate generalizations about these peoples.

To compare major generalizations and facts about selected cultures.

To identify, compare and appraise values and value judgments basic to the institutions of their cultures.

In order to develop these generalizations, the students will be required in this unit to make an analysis of similarities and differences among the people studied. This will be done by preparing a chart--the DATA ANALYSIS CHART. The students are to identify 8-9 categories, information about which will enable them to determine the character of a society or people. Then they are to build 5 questions about each category that will help them get this information--questions they can put to the data about the Hausa, Bushmen, Galla and Kikuyu. When they do this, they are to put a 1 (one) to indicate the answer is "yes" or that those people have the particular feature under consideration, or a 0 (zero) if the answer is "no" or if it is absent. An X should be used where evidence is insufficient to secure a clear answer. Thus, if one category is social institutions, the chart may look like:

QUESTIONS OR CHARACTERISTICS	Hausa	Bushmen	Galla	Kikuyu	Total
Social Institutions					
1. Has extended family?	1	0	1	1	3
2. Can have several wives?	1	0	1	1	3
3. Are male dominated?	1	1	1	1	4
4. Have grouping by age?	X	1	1	1	3
5. Voluntary social associations?	X	0	1	1	2
SUB-TOTAL	3	2	5	5	

...and so on for all of the additional categories.

Once this has been done, the students should interpret it. By adding the 1's across, the degree of similarity among the tribes on any given trait can be determined. In the example above, it will be seen that all are male dominated (#3). However, there is some variety in most of the others, especially item #5--voluntary social associations.

By adding the 1's vertically it can be seen that the Galla are the most similar to the features listed on the left--and the Bushmen the least similar.

When students try to fill in the blank column for the United States they will find, first of all, that it is difficult to do because of great variety in the United States. They should thus realize the futility and inaccuracy of efforts to generalize about a great mass of essentially different kinds of peoples. They should also realize how similar Americans and Africans are in many respects.

This analysis is preparatory to the development of broad generalizations about the peoples of Africa south of the Sahara. Its use will make them more valid. It will also familiarize the students with a tool useful in analysing later data of any kind. And, the generalizations that evolve will be more accurate and more meaningful.

It should be noted, however, that this type of activity will in no way give an accurate picture of a people's culture. Culture is more than the sum total of all the features identified; it is the integration of all these into a functioning whole. The process of adding across and down is used only to help students determine the degree of similarity of these peoples to each other (across) and to the features identified in the left-hand column (down).

This unit consists of three activities:

Activity	Purpose	Materials
1	To identify analytical questions from substantive concepts	charts student notes
2	To identify patterns of similarity and difference.	charts student notes
3	To make meaningful generaliaations from data.	charts student notes

CONCLUSION -- ACTIVITY 1

A TEACHING GUIDE

A) Introduction: This activity is designed to give students an opportunity to use concepts developed during the study of the selected African tribes as a source for questions to serve as tools for analysing other cultures. It is also intended to initiate the summarizing activity of Topic I.

To identify basic categories or characteristics of culture.

To use these to generate analytical questions.

To apply questions to the analysis of data.

To determine the relevancy of data.

To make judgements about the essential nature of selected cultures.

B) Materials: Class Notes -- Topic I
DATA ANALYSIS CHART
CULTURE STUDY SUMMARY charts

C) Suggested Teaching Strategy:

1) Have the students look over their CULTURE STUDY SUMMARY charts.	
2) Ask: WHAT SEEM TO BE THE MAJOR ELEMENTS OF A CULTURE? or WHAT CATEGORIES OR GROUPS OF INSTITUTIONS OR BEHAVIOR SEEM COMMON TO ALL FOUR GROUPS OF THESE PEOPLE? List these on the board. In case of duplication, have the students categorize them under all-inclusive headings. Eight or nine categories seem most workable.	Students may suggest the same categories used in the Culture Study Summary charts or they may be more refined, such as: social institutions economic activities religious practices settlement patterns and house types values and aspirations physical habitat transportation systems technology (skills & tools) governmental system

3) Divide the class into as many groups as there are categories. Assign each group a different category. Direct them to meet and to list the 5 best questions about their respective categories that they would ask or investigate to find out what any group of people were really like in that category.

(For example, a group on social institutions might want to know "Is a culture dominated by males or females?" or a group on habitat might ask: "What is the climate like?" and so on.)

Encourage them to use their CULTURE STUDY SUMMARY charts to help them formulate these topics or questions. (Allow 15 min. for this.)

4) Distribute 3 copies of the DATA ANALYSIS CHART to each student.

Have them write the title of each category on the blank line above each set of numbers--3 categories to a page.

5) Have each group report its questions or topics. Direct the students to write these in the numbered spaces under each appropriate category.

6) Point out the columns headed Hausa, Bushmen, Galla, Kikuyu. Tell the students they will now attempt to draw some accurate generalizations about the peoples of Africa south of the Sahara. Direct them to study their class notes and CULTURE STUDY SUMMARY charts in order to find answers to the 5 questions or topics under each category. They are to PLACE A 1 (one) UNDER EACH PEOPLE WHERE THE ANSWER TO THE QUESTION IS YES OR WHERE THEY HAVE THE TOPIC LISTED. They are to PLACE A 0 (zero) IN THE SPACE UNDER A PEOPLE WHERE THE ANSWER IS NO OR WHERE THEY DO NOT HAVE THE TOPIC LISTED. THEY ARE TO PLACE AN X IN SPACES WHERE THERE IS NOT SUFFICIENT EVIDENCE TO MAKE POSSIBLE AN ANSWER.

For example, if under social institutions the class has listed the question "May they have more than one wife?" then in the space under Hausa they should put a 1, under Bushmen a 0, and under Galla a 1. (see introductory notes to the teacher). An X should be used where data is insufficient to give a clear answer.

Allow the students to start the assignment in class working singly or in pairs, as you direct. They are to complete the charts for homework and bring them to the next class.

DATA ANALYSIS CHART

QUESTIONS OR CHARACTERISTICS	Hausa	Bushmen	Galla	Kikuyu		Total
CATETORY # ______________						
1.						
2.						
3.						
4.						
5.						
SUB-TOTALS:						
______________						
1.						
2.						
3.						
4.						
5.						
SUB-TOTALS:						
______________						
1.						
2.						
3.						
4.						
5.						
SUB-TOTALS:						

CONCLUSION -- ACTIVITY 2

A TEACHING GUIDE

A) Introduction: This is a continuation of Activity 1. It is designed to introduce the students to a way of analysing data for similarities and differences as a prerequisite for making generalizations from this data.

Its specific objectives are:

To know a method of analysing data.

To identify essential similarities and differences in data.

To make meaningful generalizations from data.

To identify, compare and appraise values and value judgments basic to the institutions of selected African societies.

B) Materials: DATA ANALYSIS CHART
CULTURE STUDY SUMMARY chart
Class notes

C) Suggested Teaching Strategy:

1) Ask: WHAT WAS THE HYPOTHESIS WE MADE ABOUT AFRICANS WHEN WE FIRST STARTED STUDYING AFRICA?	The peoples of Africa are....
2) Have the students take out their DATA ANALYSIS CHARTS. Check to see if there are any questions and that all agree on their answers. Require evidence for those who disagree and have the class make whatever changes are necessary. Some time may be needed for research in class notes or materials to establish the correct responses.	

3) Direct the students to add the 1's across and put the total in the right hand column.

4) When this has been completed, ask: WHAT DOES THIS INDICATE?

5) Have the students note which items show totals of 4. Ask: IN TERMS OF THESE ITEMS, WHAT WOULD A TYPICAL AFRICAN BE LIKE? Build a composite statement on the board as the students supply the elements.

   Ask: HOW DOES THIS COMPARE TO OUR HYPOTHESIS WE MADE AT THE START OF THIS UNIT?

   Ask: HOW SHOULD THIS HYPOTHESIS BE CHANGED? Do it!

6) Ask: WHICH PEOPLE ARE MOST SIMILAR TO THIS DESCRIPTION?

7) Ask: HOW ARE THESE PEOPLE DIFFERENT--FROM EACH OTHER?--FROM THE MODEL AT THE LEFT?

8) For homework, direct the students to prepare a list of THE 5 MOST IMPORTANT CHARACTERISTICS OF THE PEOPLES OF AFRICA SOUTH OF THE SAHARA. These are to be brought to the next class.

If they add the 1's in each vertical column of 5 items they can determine how closely each people fits the description implied by the topics or questions in the left-hand column.

The higher the number (4 is highest) the greater the similarity of the people in that particular feature.

CONCLUSION -- ACTIVITY 3

A TEACHING GUIDE

A) __Introduction__: This is the culminating activity in Topic I. It is designed to formalize generalizations about the peoples of Africa south of the Sahara. These generalizations should then serve as hypotheses when peoples of other regions--ie: Latin America, Asia, etc.--are studied in subsequent units; or, they may serve as questions to guide the investigation of other peoples as term projects; or, they may be considered tentative conclusions about people in general subject to further testing.

The specific objectives of this activity are:

To know that Africa south of the Sahara is a land of great diversity and variety--in landforms, vegetation, climate, peoples, institutions, resources and other features.

To know that all Africans face similar problems--those of securing food, clothing, shelter, physical and psychological security and self-expression.

To know that these peoples have developed solutions to these problems that in many instances differ from each other; and that these solutions have been institutionalized.

To know that these solutions and institutions have grown out of a peoples culture, level of technology, environment, history and contact with others.

To know that African societies are rationally ordered; that they are logical and coherent in their own terms given the basic assumptions and conditions in which they exist.

To know that Africans are resourceful, creative, inventive and rational human beings.

To know that different people perceive and react to their environments differently.

To know that African socities have devised means for the control, use and exchange of things of value.

To know that African societies provide for the allocation of authority.

To know that human behavior in Africa south of the Sahara follows regular learned patterns of behavior which makes it possible for individuals to predict the behavior of others and act accordingly.

To compare basic facts and generalizations about selected cultures.

To identify and appraise values and value judgments basic to the structure and operation of selected cultures.

To make accurate and meaningful generalizations.

B) Materials: DATA ANALYSIS CHART
Student list of 5 generalizations

C) Suggested Teaching Strategy:

1) Ask: WHAT GENERALIZATIONS CAN BE ACCURATELY MADE ABOUT THESE PEOPLE--AND ABOUT ALL AFRICANS, ASSUMING WE HAVE SEEN A CROSS-SECTION OF THEM? Have the students refer to their homework lists. Note these on the blackboard. Have the students copy them in their notebooks. (Allow 15-20 min. for this.)

2) Point out the dangers of accepting these as absolute truths. Only 4 peoples have been studied. There are 800 other culture groups in Africa south of the Sahara. These items may be true for all but we won't know really unless we study them all. But, we aren't able to here--so we must merely hold these as tentative until proven otherwise.

3) Ask: TO WHAT EXTENT CAN THESE PEOPLES BE DESCRIBED AS PRIMITIVE? WHY? (Allow 10 min for this part, omit if time does not permit).

a) Ask: IS THE UNITED STATES PRIMITIVE? WHY?

Direct the students to write United States at the top of the blank fifth column on the DATA ANALYSIS CHART. Then direct them to put a 1 in each space if the U.S. has the item listed in the left hand column or a 0 if it doesn't, just as they did for the 4 African peoples.

b) Ask: TO WHAT EXTENT IS THE U.S. SIMILAR TO THESE AFRICAN SOCIETIES? DIFFERENT?

c) Ask: WHAT IS THE DIFFERENCE BETWEEN THESE PEOPLES--U.S. AND AFRICAN?

4) Ask: HOW DO YOU ACCOUNT FOR WHY THESE AFRICANS ARE THE WAY THEY ARE? WHY? (Allow 10-14 min. for this.)

Students will probably point to environment (or "geography") as the main reason, because of the limits it apparently has placed on their development.

a) Point out that the Hausa were Moslem. Ask: WHAT HAS ENVIRONMENT TO DO WITH THAT?

or

Ask: WHY DO THE BUSHMEN LIVE IN THE KALAHARI? BECAUSE OF ENVIRONMENT?

Someone pushed them there; it wasn't environment.

b) Ask: WHAT OTHER FACTORS MAKE A PEOPLE THE WAY THEY ARE?

Their contact with other peoples
  via war, trade, learning
Their level of technology
etc...

4) Point out that the next topic in the study of Africa south of the Sahara will focus on Why Africans are as they are--what they have gone through as a people prior to today. They will study a number of major influences in their lives and examine the impact of these on the peoples of Africa. Perhaps in this way it will be possible to understand better how and why Africans came to be like they are today.

UNIT EVALUATION

At this point, the teaching and learning associated with the Introduction and Topic I should be evaluated. You may use either the instrument provided for this purpose by this Project or an instrument of your own design.

No special review is necessary since that is exactly what the students have been doing these past few days. The unit evaluation may be either one or two days in length.

NEXT ASSIGNMENT

For homework preceding the start of Topic II:

Distribute to each student a copy of the newspaper THE AFRICAN WORLD.

Instruct the students to complete the crossword puzzle on page 2 of this newspaper and to read some of the articles in it--those that may interest them.

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TOPIC I

PEOPLES OF AFRICA

SOUTH OF THE SAHARA

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PROJECT AFRICA
Carnegie-Mellon University
1969

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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AFRICA SOUTH OF THE SAHARA

A Program of Study for Secondary School Social Studies Students

TOPIC I

PEOPLES OF AFRICA

PROJECT AFRICA

Carnegie-Mellon University
Pittsburgh, Pennsylvania

1969

NOTE

This is the student text for the unit on Peoples of Africa. It is to be used in conjunction with the instructional materials and lesson plans contained in the Teacher's Guide for Topic I.

Some of the materials included in this text have been previously copyrighted by various publishers or authors. Thus, they cannot be reproduced here. However, where such selections were used, references to their specific sources are included as are identifying words and phrases.

* * * * * *

This is only one of the series of booklets which contain the instructional materials and teaching guides developed by Project Africa for use in teaching about Africa south of the Sahara to students in grades 7-10 in American schools. The complete set of booklets includes:

1. Africa South of the Sahara - Introduction: A Teaching Guide
2. Africa South of the Sahara - Topic I: A Teaching Guide
3. Peoples of Africa South of the Sahara
4. Africa South of the Sahara - Topic II: A Teaching Guide
5. History of Africa South of the Sahara
6. Africa South of the Sahara - Topic III: A Teaching Guide
7. Changing Africa South of the Sahara

INTRODUCTION

This instructional program was developed by the staff and consultants of Project Africa, a social studies curriculum development project commissioned by the United States Office of Education. This project was originally located at The Ohio State University. It was moved to Pittsburgh's Carnegie-Mellon University in September 1968.

Project Africa was created on March 1, 1967. It was a 40-month project designed specifically to develop inquiry-oriented instructional materials and guides for use in improving learning about Africa south of the Sahara in grades 7-12 of American schools. The instructional materials contained herein were the first of a number of such materials intended for use in teaching about Africa south of the Sahara in 7-10th grade world geography, world history or world cultures courses. They represent the results of extensive research during the summer and fall of 1967 and of limited classroom tryouts during the spring of 1968.

These materials are in the form submitted to nation-wide field testing during the 1969 spring semester. By examining and adapting them to their own situations local schools will thus be able to include a vital, up-to-date, stimulating study of Africa south of the Sahara, its peoples and their culture as an integral part of their secondary school social studies curricula.

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David Hamilton
Surrey, England

Folkways-Scholastic Records
New York, New York

Robert Griswold
State University of New York

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Heinrich Harrer
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Keuffel and Esser Company
Hoboken, New Jersey

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Oxford, England

Herbert S. Lewis
University of Wisconsin

Lorna Marshall
Cambridge, Massachusetts

Text-Film Division
McGraw-Hill Book Company
New York, New York

A. J. Nystrom Company
Chicago, Illinois

Klaus Paysan
Bad Godesberg, Germany

Peabody Museum
Harvard University

Ronald Rehner
Elmira Heighrs, New York

Leni Riefenstahl
Munich, Germany

Edward S. Ross
California Academy of Science

Bernard Sauers
Mwanza, Tanzania

Edward H. Schiller
Nassau Community College

Gilbert Schneider
Ohio University

Carl Schweinfurth
Bethany College, West Virginia

Ruby Sentman
Nairobi, Kenya

Stanley Washburn
Berkeley, California

Joey Windham
Glenville State College

Burton Witthuhn
The Ohio State University

These materials represent the results of the initial phase of Project Africa. They are only approximations of finished instructional materials and should be subject to extensive revision and refinement. It was the purpose of the classroom tryouts--for which these were prepared--to provide the experience and information needed to develop effective and worthwhile materials for use in teaching about Africa south of the Sahara in 7-10th grade social studies programs. The evaluation of the results of this experimentation is included in the Final Report of Project Africa (1970).

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Summer 1969

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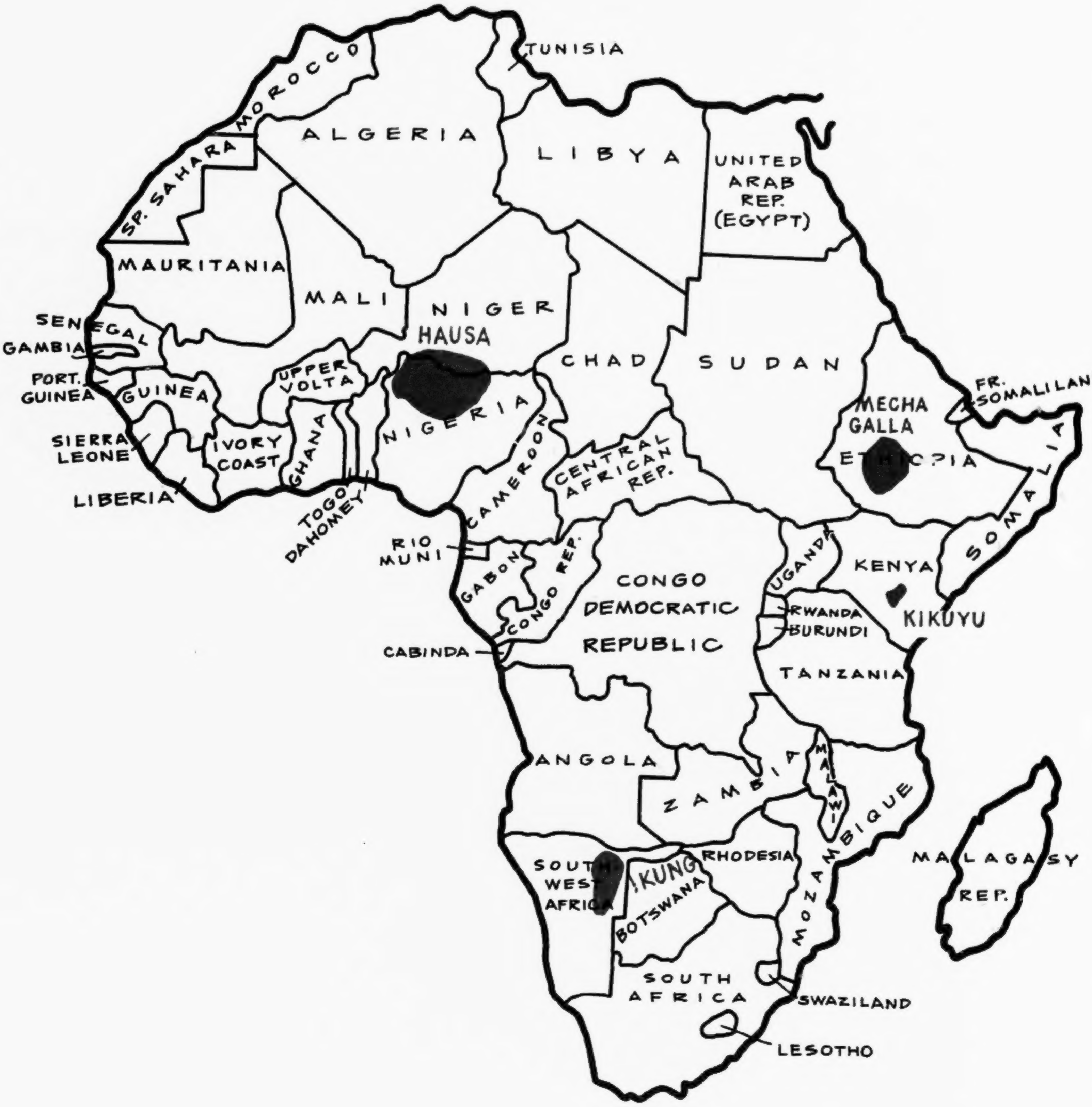
TUNISIA
MOROCCO
ALGERIA
LIBYA
UNITED ARAB REP. (EGYPT)
SP. SAHARA
MAURITANIA
MALI
NIGER
HAUSA
SENEGAL
GAMBIA
PORT. GUINEA
GUINEA
UPPER VOLTA
CHAD
SUDAN
FR. SOMALILAND
MECHA GALLA
ETHIOPIA
SIERRA LEONE
IVORY COAST
GHANA
NIGERIA
CAMEROON
CENTRAL AFRICAN REP.
LIBERIA
TOGO
DAHOMEY
RIO MUNI
GABON
CONGO REP.
UGANDA
KENYA
SOMALIA
CONGO DEMOCRATIC REPUBLIC
RWANDA
BURUNDI
KIKUYU
CABINDA
TANZANIA
ANGOLA
ZAMBIA
MALAWI
MOZAMBIQUE
MALAGASY REP.
SOUTH-WEST AFRICA
!KUNG
BOTSWANA
RHODESIA
SOUTH AFRICA
SWAZILAND
LESOTHO

CULTURE STUDY I

THE HAUSA
OF
NORTHERN NIGERIA

HAUSA STORIES AND FOLKTALES

THE JACKAL -- PRINCE OF SCHEMERS

One day a...

Adapted from teaching materials used by A. H. M. Kirk-Greene for Hausa language instruction, University of California, Los Angeles, 1968.

...crow", he cried.

THE FULANI AND THE HAUSAMAN

A group of...

Adapted from teaching materials used by A. H. M. Kirk-Greene for Hausa language instruction, University of California, Los Angeles, 1968.

...of the world".

THE SPIDER AND THE LION

This is a...

H. A. S. Johnston, A Selection of Hausa Stories. Oxford: Clarendon Press, 1966, pp. 18-20.

...it off home.

DEATH AND THE MERCHANT

There was once...

H. A. S. Johnston, A Selection of Hausa Stories. Oxford: Clarendon Press, 1966, pp. 92-94.

...the very beginning.

THE RABBIT, THE ELEPHANT, AND THE GIRAFFE

The rabbit once...

H. A. S. Johnston. A Selection of Hausa Stories. Oxford: Clarendon Press, 1966, pp. 37-39.

...life of ease.

THE HAUSA OF NORTHERN NIGERIA

Thirteen miles of thick, mud walls--as high as 40 feet in some places--still surround the old city of Kano in northern Nigeria. Built hundreds of years ago to protect this busy trading center, they remain as reminders of its historic past. For centuries, arched gates in these walls have admitted a steady stream of camel caravans bringing goods for trade from Tripoli across the vast Sahara Desert to Kano's black-skinned Hausa residents.

For years these Arab traders brought with them Venetian glass, Arabic paper, weapons, silver and salt. In exchange they sought the fine hand-tooled red and green leather, blue indigo-dyed cotton cloth and fine metal work that were Kano's specialties. They also carried away such traditional West African products as gold, ostrich feathers, ivory and even slaves.

Today camels, donkeys and horsemen continue to use the old gates but must now share them with automobiles, motorcycles and buses for entry into Kano City. There, narrow streets wind among a maze of crowded old mud-walled houses, and shining new concrete bungalows. Crowds of men, many swathed in flowing white Moslem robes, mingle with the traffic to the market. Many are farmers from the flat, outlying fields. They bring food and crops to bargain for goods from all over the world. Others are civil servants and businessmen going about the business of this important city. Still others are businessmen and traders from Europe, the Middle East, the United States and other African nations. Many come by caravan from the north or by rail from the south. Some arrive by giant jet at Kano's huge international airport--an airport where camel-riding guards are employed to warn workmen away from the runways when they spot incoming planes.

But, however they arrive all people and products mix eventually at the market--the hub of Kano's commercial and social life. There, Kola nuts are sold side by side with sewing machines; cattle are traded within eyesight of stalls selling phonograph records.

Such activity is not confined to Kano by any means. Markets are held daily in other cities in this region as well. Even smaller communities have markets that are rotated so that area merchants may attend each in turn. Some are merely wide-open spaces on the edge of small villages. Others are streets lined with stalls and shops. In all of these, regardless of size, vendors group together according to the commodities which they have to sell--potters sitting in one place, tool makers in another and so on. Amidst these craftsmen and merchants the people gossip and bargain. It is the same in every market. But Kano's is by far the largest and busiest.

Above Kano's teeming market place rise the twin minarets and green dome of a white stone mosque. As many as 40,000 Moslem men at one time overflow its courts to worship there. And at the other end of Kano the palace of the local hereditary king, or emir, dominates the view. Inside his own walled city within a city, the emir is surrounded by his wives and harem, his guards and servants. He still rules the city much as his ancestors did in the long past though Kano is a much larger, bustling city today.

More than 400,000 people live in Kano. Most of them are Hausa. Many live in the old walled town while others live in more modern suburbs. A modern post office now rises in the city. So do banks, schools and numerous other buildings. Newly-built tanneries, cosmetics factories, cement plants, textile mills and soft-drink plants lie just outside its ancient walls. Because of its population and commerce, Kano is the chief city of Nigeria's northern region. But it is only one of many walled Moslem cities and towns rising on the great, flat savanna grasslands leading into the Sahara. All these cities are very old. Most have existed since 1000 A.D. and Hausa farmers have tilled the soil around these cities ever since that time.

Today, most Hausa still make a living farming. Usually each Hausa farmer puts most of his field into one main crop for sale in the nearby market at harvest-time. For many this crop is either cotton or groundnuts (peanuts). Most also grow food crops such as cassava, yams, onions, cow-peas and peppers. Where irrigation is possible even rice, tobacco and sugar cane are planted. Farming methods and tools are simple. All work is done by hand with iron or wooden hoes; occasionally cattle-drawn plows are also used. Sometimes crops are rotated to restore fertility to the fields; other times certain fields are left unplanted (fallow) to regain their fertility. But the soil and climate are kind--in general the harvests are usually bountiful. Thus, it is no wonder that Hausaland is densely populated and that nearly all Hausa are farmers.

Because the Hausa have farmed the same fields over and over again, they always needed much fertilizer. So, when cattle-herding Fulani nomads migrated into Hausaland from the west many years ago they were invited to stay and graze their herds on the fields. This way the Hausa farmers got the prized manure from the cattle to fertilize their crops. They also wanted the Fulani beef and dairy products. Eventually the Fulani became rulers and merchants speaking the Hausa language, a language which has become a common language for trade throughout West Africa.

By the end of the Fourteenth Century Fulani-Hausa merchants and other traders began to bring the religion of Islam into Hausaland. At first only the rich, upper classes were converted, but today nearly every Hausa is a Moslem. Local customs mixed with Islamic culture created a strict, new way of life practiced by Hausa today.

Every good Moslem Hausa tries to follow the laws of Islam called the Five Pillars. These state that a man must believe in Allah as the one and only God, pray facing Mecca five times a day, give alms to the poor, fast during daylight hours for one month a year, and make a pilgrimage to the Moslem holy city of Mecca in Saudi Arabia before he dies. Actually only a few ever reach Mecca because it takes several years to travel overland and today only the wealthy can afford to fly.

Of course, some Hausa are more faithful Moslems than others, but in general Islam is very strong. If a man swears upon the Koran or holy book, his word is accepted. This religion has molded Hausa culture. Children learn an Arabic script in school and their elders revere scholars of the Koran. The graceful archways in the gates of city walls and the emirs' palaces are Moslem inventions. Even the abstract designs on inside walls are dictated by the religion since Moslems believe it is wrong to make pictures or statues of living things.

Moslems also believe they have the only true religion and they desire to convert others to it. In the past they have waged holy wars, called jihads, in order to spread Islam. They look down on non-Moslems and are suspicious of them. So, it is not surprising that they prefer to marry only Moslem women.

Parents usually arrange the marriage of a daughter when she is about thirteen. But she may not be the only wife of her husband because Moslèm law allows a man to marry up to four wives at one time as long as he is rich enough to support them. In return, women must obey their brothers and husbands as their masters.

When she marries, a Hausa girl expects to stay at home. Rarely seen in public, she remains in the family compound. The more wealthy the family, the more secluded are the wives. For example, the richest Hausa permit their wives to leave the home only once or twice a year. Yet, wives have traditionally preferred this seclusion as a sign of high social position.

Most Hausa families are very large. They usually consist of a husband, his wives and all their unmarried children. The oldest male is the head of the family. He must provide all the necessities of life--including raising, harvesting and buying food; securing, making and laundering clothing; and building and repairing the family compound. He is also responsible for the good conduct of all members of the family and for organizing the work and other activities of its members.

Each Hausa wife cooks, keeps her quarters clean and cares for her children. She has no other responsibilities. Thus, this leaves her with much free time for handicrafts. She weaves cloth, makes cooking utensils and processes foods such as vegetables and cooking oils, for sale on the outside. She frequently amasses considerable wealth by shrewdly trading or selling great quantities of these in the local market.

Since husband and wife never do the same work, they spend little time with each other. And when they do, custom requires them to act very formally. A man must be careful to treat all his wives the same. Even his relationships with his children are restrained. Parents, for example, are not supposed to show affection for their own children though they may spoil their nieces and nephews. As a result, divorce is common. It is also easy for a man to divorce his wife by simply renouncing her three times. Thus, an average Hausa woman has three or four marriages during her life. Some are married as many as ten times. After divorce or death of a husband, women try hard to remarry since they believe they cannot enter Paradise unless they are married when they die. So, especially for women, family life centered in the home is very important.

Home to Hausa families is a walled compound called a gida. Most gida are rectangular. The walls, which are often as long as 100 feet on each side, are made of twigs and sticks in the countryside and mud in the cities. Entrance is gained only through a single hut or structure. Inside is a small courtyard which overnight guests frequently share with whatever animals are kept by the family.

Diagram from M. G. Smith's "The Hausa of Northern Nigeria," in James L. Gibbs, Jr., ed., *Peoples of Africa*. New York: Holt, Rinehart and Winston, Inc. 1965, p. 130.

A HAUSA COMPOUND (GIDA)

The family itself lives in a larger, inner courtyard. Here are located several round mud or thatched houses. In the *gida* of the wealthy, however, these houses, or *daki*, are usually oblong and have flat, mud roofs. Some are simple one-room shelters and used primarily for sleeping. Others are more elaborate, two-story structures beautifully decorated and surrounded by shade trees and colorful flowers. Maintenance is usually quite simple. Mud scooped from the earth on which the *daki* stands is merely plastered over any hole or crack and it eventually dries to a sandy, golden hue to match the original color. Rooms are cool and dark because the walls are thick and the windows, if any, are only narrow slits.

Usually just one family lives in a *gida*. Each wife has her own *daki* for her children and her belongings, while the husband has the largest one for himself and for entertaining guests. Unmarried sons live apart from the women. When they marry, they and their families live in the *gida* until crowded conditions force them to establish a new one. Each *gida* also has a well, a cooking shelter used by all the wives and other shelters for storing food and housing whatever small animals may belong to the family.

Almost all Hausa men farm the land with, of course, the help of their sons. But most do something else, too. Many are skilled craftsmen and spend a considerable amount of time each year at their trade. Some specialize in silver work, others in leatherworking and still others in iron working. Many are skilled at clothmaking, too. Indeed, the Hausa are most famous for their blue cloth which is colored at the famous dye pits in Kano. There, huge, conical-shaped holes are filled with water and an indigo dye is stirred in; after being dipped in this dye pit and dried this cloth is sold throughout Africa and the Mediterranean world.

Clearly, life for the Hausa is strictly ordered. Custom and religion prescribe their way of life. Even their place in society, or status, is determined by tradition. A man's occupation is most influential in determining his place in society. Those who are rulers or government officials are accorded the highest positions and privileges while those whose occupations involve Koranic learning and successful trading stand next in rank. Of course, differences in place of residence, wealth and age make for some exceptions. But, in general, one's place in society is determined by the job one holds. Since most Hausa usually have the same occupation as did their fathers and grandfathers, Hausa society is rather rigid and sharply defined.

But things are changing. Electricity and autos have already altered the way of life of many Hausa--especially those in cities like Kano, Zaria and Katsina. However, these changes are usually limited just to city dwellers and even there mostly to the well-to-do. For those who live in the countryside are rarely touched by these changes. Most Hausa, still today, live and think as their fathers and grandfathers before them.

CULTURE STUDY II

THE !KUNG BUSHMEN OF THE KALAHARI

BUSHMAN STORIES AND FOLKTALES

THE TREE WITH ANIMAL FRUIT

Before there were...

Sophia Lyon Fahs and Dorothy T. Spoerl, Beginnings: Earth, Sky, Life, Death. Boston: Beacon Press, 1965, pp. 9-12.

...tried to tame.

THE PRAYING MANTIS AND THE OSTRICH

One day Mantis...

Carol Morse Perkins and Marlin Perkins, I Saw You from Afar. New York: Atheneum Publishers, 1965, pp. 23-26.

...to his side.

BUSHMEN OF THE KALAHARI

I

As soon as...

Laurens Van der Post, Lost World of the Kalahari. New York: William Morrow and Company, 1958, pp. 223-224.

...home was near.

II

In the cool...

Laurens Van der Post, Lost World of the Kalahari. New York: William Morrow and Company, 1958, pp. 228-229.

...between the rains.

III

There are many...

Elizabeth Marshall Thomas, The Harmless People. New York: Alfred A. Knopf, 1958, pp. 103-107 and 110-113.

...tassel of root.

IV

We found the...

Elizabeth Marshall Thomas, The Harmless People. New York: Alfred A. Knopf, 1958, pp. 92-99.

...He was through.

V

In the tracks...

Laurens Van der Post, Lost World of the Kalahari. New York: William Morrow and Company, 1958, pp. 17-18.

...their strange partnership.

VI

Nxou used the...

Laurens Van der Post, Lost World of the Kalahari. New York: William Morrow and Company, 1958, pp. 19-20.

...below the shoulder.

VII

One morning, soon...

Laurens Van der Post, Lost World of the Kalahari. New York: William Morrow and Company, 1958, pp. 248-251.

...the heavy animal.

VIII

Always working so...

Elizabeth Marshall Thomas, The Harmless People.
New York: Alfred A. Knopf, 1958, pp. 46-49.

...looked very savage.

THE !KUNG BUSHMEN

Until perhaps two to four hundred years ago, most of southern and east-central Africa were occupied by a nomadic people who are today known as the Bushmen. They were skilled hunters and foragers. They were also skilled artists. Their colorful paintings--some made over ten centuries ago--have been found on cave walls and rock outcrops scattered throughout south-central Africa; some have even been discovered as far north as Kenya, Ethiopia and Egypt. At one time several hundred thousand of these people roamed across the African savannas.

Today, however, the Bushmen are few in number. And, they occupy only a small, harsh region of desert and scrub brush in the southwestern corner of the continent. They did not move into this area--known today as the Kalahari Desert--by choice. Instead, they were forced into it by the pressures of Bantu peoples migrating southward and white settlers pushing north. Refuge in this arid, inhospitable land was their only alternative to being wiped out.

There are some 30,000 to 50,000 Bushmen living in South West Africa and Botswana today. They speak a variety of languages, all marked by a click-like sound that is represented in writing by such symbols as !, x, or xh. They are not farmers; they have no herds. They live almost exactly as did their ancestors--by hunting animals with spear and poisoned arrows and by gathering roots, nuts and wild fruit. Most wear only a short loin-cloth and perhaps some colorful necklaces for decoration. On the surface their way of life appears plain and simple. But it is not.

The !Kung are one of the groups that comprise the Bushmen people. There are about 1,000 of them living in a 10,000 square mile area in the north-central Kalahari. They do not live in permanent settlements; instead, home for them is anywhere in the open air. Sometimes it is in a growth of scrub trees. There they spend their days in whatever shade can be found; at night they sleep directly on the sand.

Sometimes the !Kung build a windowless grass hut, called a scherm, for protection from the few summer thunderstorms or for refuge from the fierce sun if there are no shade trees available. But most of the time, these people live with just the sky for a roof. They travel from place to place seeking water, animals for meat and wild plant foods called veldkos. Their possessions are few, indeed, for they own only what they can easily carry. What they need but do not own they borrow from relatives or neighbors. And, they freely loan their tools to those who need them. In this way, they keep light the bundles they must carry as they move around the Kalahari in search of food.

The !Kung do not all live together as a single group. Instead, they live in small bands which may number from 15 to 40 people. Usually members of a band are related to each other by blood or marriage. Each band roams a specific area--an area that is quite large. Bands rarely cross into areas in which other bands live. The land provides such little food and nourishment that should too many people attempt to live off of it, all would soon starve to death.

Each band has a hereditary headman who decides when the band will move and where to build the fires that mean home. The !Kung say a headman "owns" the waterholes and veldkos within the area roamed by each band. Actually, he only decides how the whole band will use this precious property. He is not necessarily the leader of a band. Others who are expert hunters who have very strong character may be the real leaders. But, as guardian of food and water, the headman helps hold the band together.

The family units within the band are stronger and more important than the band. Mother, father and children make up the immediate (or nuclear) family. The father is the absolute head of the family; it is he who protects and provides food for everyone. Yet, in spite of his great power, he is not a tyrant. He always has time for much affectionate family life.

!Kung parents love to play with their children and often bestow on them loud, smacking kisses. They never leave the children alone and the youngsters respond to this warm attention with cheerful obedience. Besides, they never have time for mischief. From the age of two or three children begin learning how to survive in the Kalahari. They go everywhere with their mothers on food gathering trips. They play with the tools of daily life like digging sticks before they play with toys. They learn early how to shoot bows and arrows with great accuracy.

When they grow up, Bushman children must go through special ceremonies marking their arrival as adults. Such ceremonies are common in many societies. Among the !Kung, boys must be scarred on their bodies to show their success as hunters before they can marry. After a boy first kills a large animal--probably an antelope--his father makes small cuts in his side, arms, chest, back and forehead. The father rubs fat and charred meat into these cuts which soon heal leaving scars as signs of the boy's accomplishment. The men scar one side of the boy for the first male animal he kills and the other for the first female. After the ceremony, the meat is eaten in a special feast for men only.

Girls get scars, too, in stripes on legs, thighs, hips, cheeks and forehead. These scars are marks of beauty, enhancing a girl's attractiveness before her marriage at the age of eight or nine.

Marriages are arranged by parents. The most preferred type (oaku) occurs when a boy and girl from one band marry a girl and boy from another. Thus, each band gets a person to replace the one it lost. Such marriages between bands are common, though Bushmen rarely marry those outside their regions or those who speak other languages. After a wedding, the groom goes to live with the parents of the bride. This custom, called brideservice, requires that he hunt and provide meat for his in-laws as well as himself until he has three children. So, he may labor at this duty for ten years. Afterwards, he and his wife may choose to live with her band or his.

Most Bushmen have just one wife. But they may have two if the man is a very excellent hunter and can provide enough meat for two. Such co-wives cooperate and share the same sherm and fire. It is well that they do, for life is a constant struggle for food and water which leaves no time or energy for anyone to fight.

Because of this rugged life, Bushmen do what they can to foster peace and good will. For example, it is customary for a hunter to share whatever meat he is able to obtain on a hunt.

In order to provide meat for many people at one time, a number of Bushmen join together to hunt the largest game such as antelope, buffalo and giraffe. They shoot poisoned arrows--or spears--at the animal and if it is only wounded and tries to run away they then track it--running sometimes for days--until the poison takes effect. The kill then becomes the property of the man who owned the fatal arrow or spear. But he never keeps all of it for himself. Instead he keeps some and gives each hunter a large portion. The hunters, in turn, distribute pieces of their shares to their immediate families who in turn share with their aunts, uncles, cousins and all other relatives. When all the sharing ends, everyone in the band gets at least one piece of meat. Each individual cooks his own meat, eating it all or saving some. This way when food is scarce no one can complain that others ate more than their share. And because Bushmen know to expect some portion of every kill, they do not fear hunger.

A similar custom is gift-giving. The !Kung do not call this trade, but they give valuable things to members of their own families. The custom requires that everyone must always accept a gift offered to him, and must also give something in return. This way different possessions are passed around and there is less chance of jealousy.

The Bushmen go to great lengths to avoid every possible friction. Even their system of conduct and manners is designed to avoid conflict. When meeting visitors, for example, it is customary for them to lay down any weapons and approach them in peaceful greeting. Visitors are readily invited to sit in the circle of the band's fires. But etiquette requires that a visitor decline any invitation--which is always extended--to share some food. Should anyone misbehave or otherwise violate these rules of conduct, he finds himself the object of songs which ridicule him. Fear of such embarrassment usually defers even the slightest wrong-doing. In everything they do, the Bushmen try to stop trouble before it starts. There are enough problems in life for them to deal with without making any more.

Certainly one such major problem is the scarcity of food. When the rains fail to water the veldkos or when the hunters fail to kill any game a real calamity results. The Bushmen often pray for help at such times. "You have created me and given me power to walk about and hunt. Why do you lead me in the wrong way so that I will find no animals?" they pray when the hunt is fruitless. Or, "Give rain, wet the earth. Let there be veldkos. We are starving because we have to stay by the waterhole where there is no more veldkos. You have favored some people with rain. Will you not favor us?"

Such !Kung prayers go to one of their two gods. The great god, creator of all things, lives in the eastern sky where the sun rises. The second god, a servant to the great god who also created him, lives in the west where the sun sets.

It is the great god who makes men into spirits when they die. He hangs these spirits on a tree in the eastern sky where they become servants for him. This great god rarely comes to earth, according to the Bushmen, so spirits and the lesser god do his work among men. Even though they do not see him, the !Kung believe the great god looks like a Bushman though he is much taller and has long black hair which is free of the tight kinks in Bushman hair. Riding a horse across the sky and carrying a gun as well as bows and arrows, he oversees everything.

Some Bushmen say the lesser god is two feet high and covered with yellow hair while others visualize him as just a gray mist. Medicine men claim they see him often when he works on earth for the great god. Sometimes, he disobeys and follows his own way.

Though both gods bring good and evil, it is the great god who inflicts sickness. But he also gives the medicine men the power to cure illness. Fortunately, all !Kung men can be medicine men. They are not witches nor do they receive any pay or high position for their services. They simply work together to cure the sick during religious dances.

The !Kung enjoy dancing. The members of a band may dance two, three or four times a month. At times they do it for recreation alone. Some times it is to celebrate an important event. Other times it is to cure the sick, and when this is the purpose the dance becomes part of an elaborate ritual. In such an instance, a medicine man will join the dance for a time and then leave the circle and go to the person who is sick and place his hands on the sick one's back and chest. The !Kung believe the medicine man draws out the sickness through his arms and into himself. As proof of this difficult feat, he grunts, groans and finally shrieks as he turns to throw the evil into the darkness beyond. After such exertion, he may fall into a trance lasting a few minutes or until the next day. The !Kung believe his spirit walks out from his body to meet the gods, so they watch him carefully until he is normal again.

The Bushmen also believe dancing can ward off impending disasters. It is a religious act that makes Bushmen feel members of a unified group. They are quite serious about it, and the benefits of the dance are very real. Its violence and excitement release the emotions of the people so that afterwards they feel freed of evil spirits, fear and hostility.

Today most of the Bushmen continue their dances and their nomadic way of life, but their homes in the Kalahari Desert are no longer remote thanks to new roads and motor vehicles. So, their lives are beginning to change.

They get some Western goods from trading with the Bantu. And in 1963 the government of South West Africa declared the Kalahari a game reserve to insure plenty of animals for the Bushmen. The government also drilled some permanent water wells to keep the animals in reach of the men. Some Bushmen are even trying to farm and harvested their first crop of corn in 1965. Others work for cash wages on road-building projects or nearby Bantu farms. Such new samples of modern life will surely change the Bushmen more, but it is too early to tell how much. Meanwhile, the Bushmen continue to roam the Kalahari using all the skills at their command to stay alive.

CULTURE STUDY III

THE MECH'A GALLA OF ETHIOPIA

THE MECH'A GALLA OF ETHIOPIA

I. Introduction

Ethiopia is a nation of great variety. Many different peoples live within its borders. Over one-hundred different language groups inhabit this land. One of the largest and most important of these today is the Galla. There are nearly ten million Galla widely dispersed throughout Ethiopia and northeastern Kenya. Although they all speak the same language, however, they vary considerably in other respects from place to place. Some Galla at one time lived in kingdoms. Others organized governments administered by assemblies composed of elder males. Some Galla are Christian. Others are Muslim. Still others have their own religions. Except for their language and a common place of origin in the past, the various groups of the Galla today show many differences among themselves.

The Galla were originally a small society that inhabited the southern portion of Ethiopia. Mid-way in the 1500's, however, they began to expand northward. Soon they occupied much of central Ethiopia. As these people moved over the countryside, various groups gradually modified their original way of life. They developed ways of living that reflected their own local needs and situations.

The Mech'a Galla were one of these groups. Late in the sixteenth century they settled in the western part of central Ethiopia's Shoan Plateau. There for nearly three-hundred years they lived completely free from any outside control or influence. Although many of their Galla neighbors were ruled by kings, the Mech'a Galla were led by landowner-war leaders. These men competed constantly with each other in an effort to secure land and cattle. Wars were frequent and conflict was a part of their way of life. The followers of the victorious leaders often settled on newly-won land as tenants. Possession of large amounts of land and the ability to attract and hold followers enabled many of these landowner-war leaders to gain considerable influence in their domains. But they were able to maintain this influence only as long as they could defend their possessions and followers from the attacks of others.

Late in the nineteenth century the Amhara, another group of people inhabiting the highlands of Ethiopia, conquered the Mech'a Galla. Thereupon, the latter were absorbed into modern Ethiopia. Today the Mech'a Galla are only one of many peoples included in this vast empire, the capital of which -- Addis Ababa -- is less than a hundred miles to the east. Yet, they rarely see any representatives of this government. Indeed, those who live away from the one main road that passes through the area are left quite alone and live a life not very different from that led by their ancestors a century ago.

II. Land and Settlement

The Shoan Plateau is an area of rolling hills, ridges, mountains and valleys in central Ethiopia. It is, still today, the country of the Mech'a Galla.

This plateau is rugged country which varies in elevation from 5500 feet to over 7000 feet above sea level. The land at the lower elevations is flatter and more heavily populated than that at the higher elevations. Today it is generally open grassland and well-developed farmland since the land has been plowed and grazed for several centuries. The higher elevations are much cooler, receive more rain and are less easy to use for cattle raising and farming; at these elevations there remain many forests in which large juniper and other valuable trees grow.

In general, rainfall is ample throughout the entire region. Numerous streams and small rivers provide a plentiful supply of water. Because of the relatively high altitude of the entire plateau, the temperature never gets very hot even though the area is not far from the equator. Rarely does the thermometer register over 85 degrees; at night or in the rainy season, in fact, it may fall to as low as 40 degrees when the weather turns very cold and windy. Occasionally, there may even be a mild frost!

Land is of great importance to the Mech'a Galla, for without it they could not make a living. It is the very source of their existence. The Mech'a Galla are primarily a farming people. Virtually all of them earn a living directly from the soil of this high country. Their farms dot the rolling countryside; their houses perch on hillsides and nestle in the lush green depressions of extinct volcano craters. Not all of them, however, own the land they live on or farm. Those who do own their own land work it for themselves. Occasionally brothers may share a piece of land for some years after their father's death, but they eventually divide it for use by their own families. The size of the average farm is not large. Eighty acres is considered to be a large holding although there are a few somewhat larger.

Those who do not own the land they farm and live on, rent it. As tenants they pay the landowner either one-fourth or one-half of their harvest. The landowners, on the other hand, do not usually appear to be especially rich men because what they get from their tenants is too little to enable them to afford many luxuries. They live much the same sort of life as do their tenants although they generally have finer clothes and household furnishings and more animals.

The Mech'a Galla have never lived in villages where houses are arranged close together in a compact group. Instead, they have lived as they do today, in homesteads scattered about the countryside. A homestead consists of one or more houses -- rarely more than four or five -- clustered together and separated from neighboring homesteads by open grassland or cultivated fields. Each homestead belongs to a single family -- a man, his wife and their unmarried children; or, a man and his married sons with each couple and their unmarried children living in a separate house, or two or more brothers and their families in separate houses; or even a man with several wives, each of whom has a separate house. Each homestead has granaries in which the harvest is stored and may have a corral for the cattle or a small house that serves as a stable for the horses, sheep, goats or other animals. Immediately around the houses are the family gardens where maize, tobacco, pumpkins, beans and various other food plants are cultivated. Fields and pastureland lie further away.

The houses of the Mech'a Galla are not very large and are occupied by only one couple and their unmarried children. Occasionally an unmarried sister or young servant may also live with them. But there are never two couples to a house. Each family is quite independent and may move away whenever it wishes. Brothers who are fond of each other may live nearby and help each other or married sons may live near their parents for a time, but there are no rules which require them to stay together or cooperate.

Communities in this land, therefore, are not usually well-defined groups or rows of dwellings complete with streets and market places. Instead, they are clusters of houses located somewhat near each other. The people who form these communities are not relatives but merely neighbors who have chosen to settle near each other because they own land there or because they have made a contract with a landowner to rent his land. The people know where their close relatives live and who they are. They may or may not visit them often and help them when necessary -- but they do not necessarily live near them.

III. Livelihood

The Mech'a Galla make most of their living through agriculture. They raise cattle and use oxen for plowing, threshing and other heavy farm work. Their most important crops are grains -- wheat and barley, t'ef (a grain grown only in Ethiopia -- its tiny seeds are ground into flour for use in making a flat bread), maize and sorghum. They also raise beans, chick-peas, lentils and a number of other crops. Two plants are grown for sale rather than for immediate use -- flax and nũg. The seeds of these are sold annually to traders who take them to Addis Ababa where they are crushed to extract their oil. The oil is then used in cooking or for various industrial purposes.

The life of the Mech'a Galla farmer is hard. He spends almost every weekday working in his fields. The months from May to September are generally devoted to clearing land, plowing and sowing. The rainy season usually starts in May; the rains soften the ground and provide enough moisture so that seeds planted then will sprout. Using a wooden plow pulled by two oxen yoked together, the typical farmer must turn over the heavy muddy ground two or three times in order to prepare it for planting. Then, he must plow these same fields once again after sowing the seeds in order to cover them so the everpresent birds will not eat them.

The months following the planting are devoted to weeding and ofttimes, hoeing. By late November and early December certain varieties of wheat and other crops are ready to be harvested. The harvest continues into April. This means that a man's work, day after day, for months, consists of bending over and cutting grain a few inches above the ground with a sickle.

After the harvest, the farmer must hurry to prepare his grain for sale or storage before the rains that start in May ruin his entire year's efforts. The process of collecting, threshing and winnowing his harvest most often involves all members of his immediate family as well as neighbors and friends. The grain is brought from the field by women and stacked to protect it as much as possible from the rain. A threshing floor is made near the farmer's house by plastering the ground with mud and cow dung. Then the grain is placed on this hardened surface. Oxen and bulls are driven round and round the threshing floor to knock the seeds off the stalks, thus separating the edible seeds from the inedible parts of the grain. Once this has been done, the farmer winnows the crop by tossing the seeds and chaff into the air with a pitchfork and then a large paddle. The wind carries away the lighter chaff and stalks and the seeds fall to the ground. Then they are swept up and put into sacks for sale or storage. Finally the stalks and chaff are collected to be fed to the cattle; some wheat stalks are used to thatch roofs; other chaff is often mixed with mud for use in housebuilding.

The Mech'a Galla also raise a variety of animals. Some of the richer among them own fine horses which they use for riding and racing. Many of all ranks, however, own mules and donkeys which are commonly used as beasts of burden. Oxen, of course, are very important in farming, but not all farmers own one, let alone two. Thus, many must rent or borrow them in order to complete their plowing and threshing. Most families, however, raise cows and smaller animals. Although cows are sometimes killed for meat they are more frequently kept for their milk which is made into cheese or butter. The butter, in turn, is eaten or used in cooking or made into hair dressing. Goats and chickens are also kept by most families; sheep, which are smaller and cheaper than cows, are a major source of meat. Oxen and cows are so valuable they are not often killed for meat; but they are so large they will feed many people for many days and thus they are slaughtered only when there is some special occasion such as a wedding or a memorial feast for a deceased relative.

Even though the Mech'a Galla raise most of the food they need and build their own houses they are not completely self-sufficient. They still need to secure tools, clothing, boots, horses and donkeys, pots and dishes, kerosene for lamps, spices, salt, cooking oil, and many other items such as perfume, pins, flashlight batteries and so on. Today, too, some also need pencils and notebooks for their children to use in school -- although the schools are so few that some children must walk many miles to attend one or even go to live with relatives who live near one. To secure these items, money is needed. And to secure money, of course, the Mech'a Galla must sell something. After the harvest, therefore, flax, nūg, wheat, barley or oil seeds are taken to market where they are sold for the cash required to purchase other needed items.

Markets in Mech'a Galla country are held usually in open spaces in towns located along the main roads. Each such market meets only once a week. One town has a market that meets only on Tuesdays; the next town's market meets only on Saturdays; a third town's market meets only on Monday, and so on. People come from many miles to attend these. Men bring grain to sell to traders while women come with small amounts of grain or butter or cheese or beans and sit to wait for customers. Traders selling clothes, kerosene, spices and other goods set up stalls to display their wares. Potters and smiths come with the products they have made. Hundreds of different products are sold in these markets by farmers, their wives, artisans and professional traders who travel from market to market.

But more than trade goes on at these markets. People seek out their friends in order to visit and exchange news; the married women visit together, the young men congregate in a separate group, the old men seek out companions of their own age. Markets are places where the Mech'a Galla go to meet friends, gossip and be seen as well as to trade.

IV. Community Organization

The most time-consuming and difficult tasks facing a Mech'a Galla are plowing and harvesting. He plows with a pair of oxen and a light wooden plow, and he harvests with nothing more than a sickle. These are exhausting jobs and require great physical effort. They are also extremely time-consuming. Very often there is a large amount of land to be plowed or harvested but the time available -- when the weather is best suited to these taks -- is relatively limited. Thus, the Mech'a Galla farmer needs and secures help.

In order to accomplish these tasks as quickly, effortlessly and pleasantly as possible, a farmer may give a debo. On this occasion he invites his friends and neighbors to come to help him with his work on a particular day. He then gives them food and drink -- beer -- both at noon and in the evening and everyone does as much work for him as possible during that one day. At such a harvest-time debo, for example, the male neighbors and friends help cut the grain while their wives assist his wife in carrying it to the threshing floor and stacking it. The work is done in a party atmosphere. There is always much singing and gaiety. Food and drink are not thought of as payment but, rather, as the obligation of a host to his friends. The better the food and beer the more friends are attracted the next time and the more fun they all have. Thus the work goes much faster and more easily than if the farmer had to do it alone.

Not all Mech'a Galla can afford to host frequent debos, however. When a man is too poor to feed many people or when a job requires only a few hands, it is common for a farmer to trade working days with several other neighbors. Then the group of three or four do each man's work in turn, one day at a time. There are no strict rules determining who should work with others or how often; but, of course, a man who never shows up to help others finds it very difficult to get others to help him.

There are also other, more formal, ways by which the Mech'a Galla aid each other. The most important of these is the iddir. This is a voluntary association of the male, and occasionally female, heads of from 50 to 150 households. Although they are essentially neighbors and friends an applicant for membership must receive their unanimous approval in order to be admitted. Each iddir is governed by its own elected officers according to formal rules of procedure written in a record book. Fines are levied against those members who break these rules; persistent troublemakers may even be expelled.

The iddir serves many purposes. One of its main responsibilities is to organize the work and underwrite the expenses of burying its members and their relatives. The Mech'a Galla have no undertakers or funeral homes, so each family must take care of the dead, carry them to the burial place and dig the grave. Rare is the household that can provide food and drink enough for the many mourners who attend funerals and memorial feasts. So the iddir assumes these responsibilities. In many instances it owns a large tent, benches, tables, cups and glasses which it lends to its members for funerals and other large gatherings.

The iddir also serves its members in other ways. It aids those whose houses may burn down or otherwise be destroyed; it assists families whose workers may die or whose oxen may die or who have other unusual misfortunes. In these instances its members either take up collections or actually donate their labor to those in need. In this way the Mech'a Galla unite together to help individuals accomplish things they cannot otherwise do alone.

The iddir,is, in fact, the basic organization which unites and defines the community. It also helps resolve local conflicts between its members. Since it can fine or expell members who do not cooperate or behave and since it dictates who gets aid from the community, it serves also as a community government. It can influence and force people to behave. A man who is expelled from the association faces a real hardship. Where cooperation is important in gaining a living, entertaining one's friends, and burying one's dead, the threat of expulsion from the iddir carries great weight. A person may leave one iddir and apply for admission to another, and many people do this. But, if someone gets a reputation as a troublemaker, then no other iddir will take him in.

For example, a man who had lived in one Mech'a Galla community for 35 years finally tried the patience of the iddir's officers to the breaking point. He never attended funerals or worked for others when he was bidden to do so. He refused to pay the fines levied against him. He even insulted the officers regularly. Other men who occasionally were guilty of these same acts usually gave in to the threat of expulsion. But this man was stubborn. So the officers finally ordered him expelled. They declared that no one should assist him with his harvest and that no one should go to his aid or bury him or any of his relatives who might die. After the harvest -- and some sharp words and fights -- he finally left the community in search of land elsewhere.

The Mech'a Galla join together in other types of groups for other purposes, too. Like people everywhere they get together for fun and recreation. One type of association devoted to this is the mhaber, an eating and drinking group that meets once a month at each member's house in turn. All the members, when they are admitted, must agree to treat each other as "brothers" and settle all differences peaceably -- an ideal, however, that is not always lived up to. Another type of group, the ik'ub, provides an opportunity for individuals to win a considerable prize for a very small investment. Each time this group meets, every member donates an equal amount to a common fund. Then the total sum is awarded to one member who is chosen by lot. There is only one restriction -- no member may win a second time before each has won once. Thus, the Mech'a Galla, like many other peoples, have a type of lottery or game of chance in which everyone puts in a little so one may come out with a lot.

There is, however, one organization limited to people descended from a common ancestor. These groups are organized by relatives in hopes that dispersed kinsmen will get to know, aid and discipline each other. Yet, membership in these, too, is completely voluntary. No relative is forced to join. Actually, only a minority of the people belong to this type of association.

V. Conclusion

The Mech'a Galla are faced, as are many other peoples, by tasks requiring considerable labor, problems of how to settle differences between neighbors and how to handle losses through death or other disasters, and a need for fun and recreation. To cope with these they band together with their neighbors, rich and poor alike, largely regardless of any kin relationship, in voluntary associations. Admittance to most of these is only by a unanimous vote by the members, but a member may resign whenever he so chooses. Any group may be dissolved and new ones formed whenever the members so decide. In this way the Mech'a Galla cope with many problems and tasks that they would be unable to deal successfully with alone. And, in this way, too, these people express and reveal the basic values and ideals of their way of life.

CULTURE STUDY IV

THE KIKUYU OF KENYA

THE KIKUYU AND KENYA TODAY

Kenya is a young nation. It has been independent only since 1963. The government, under the leadership of Prime Minister Jomo Kenyatta, a Kikuyu, has not found it easy to foster the progress and prosperity sought by his and other peoples. Many problems have arisen. Kenya's newspapers regularly carry articles that reveal some of these. Following are a number of such articles published in the East African Standard, the Sunday Nation and other newspapers during the past two years. They reflect some of the concerns of and problems facing the Kikuyu in Kenya today.

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PRIME MINISTER URGES 'BACK TO THE LAND' IN SPECIAL TELEVISION ADDRESS

Prime Minister J. Kenyatta yesterday capped several weeks of public meetings with an important speech to the nation. It was a stern and serious speech delivered over television. He said, in part: "Our greatest asset in Kenya is our land. This is the heritage we received from our forefathers. In land lies our salvation and survival. It was in this knowledge that we fought for the freedom of our country. Our plans for the future must spring from a resolve to put to maximum production our land, however small the acreage we may possess.

Our Party Manifesto contains proclamations and pledges which must guide our actions and decisions.... It is recognized that production of cash crops for the market is the backbone of our economy. It called for a breakthrough in farming methods....

In order to use our land efficiently and effectively, we must arrange that each farmer be sure of his land rights. We must also ensure that each farmer has the kind of security that would enable him to receive necessary credit and loans, from banks and other governmental and private agencies....

Many of our people have been attracted to the towns, and some believe that the only way of earning money is to work for wages and return to their land for brief visits. They leave their land unattended, or in the care of old mothers, wives, or younger brothers. This attitude promotes the biggest waste in Kenya today.

Many able-bodied people come to town and spend many months living on relatives and friends and being generally a nuisance. Such people destroy the purchasing power of their relatives and friends, making them poorer and miserable. This is a clear waste of manpower, and a definite obstacle to proper farming in the future. Any able-bodied man who exploits his relatives and friends in this manner is a disgrace to his manhood and to our society. Their friends and relatives must get rid of these people and stop feeding them.

The time for slogans and empty words has come to an end. We cannot cry for more land and yet fail to develop that which we have. The Government has shown its determination to fulfil its part.

It is now time for every citizen to make his contribution. We all agreed that Uhuru would mean hard work. Now, then, is the time to take the first step. We must begin from the base of our culture, the land. We must return to the land that we love. This is our greatest asset, and I now call on our people to complement the efforts and achievements of the Government by exploiting to the full the soil of Kenya.

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Jomo Kenyatta, Harambee! Nairobi: Oxford University Press, 1964, pp. 60-62.

BACKBENCHERS ATTACK LAND BILL CLAUSE

Chance for Foreigners

Kanu legislators combined yesterday to defeat the Government on a vote over the provision in the Land Control Bill which gave the Minister for Lands powers to exempt "an approved enterprise" from the operation of the proposed law.

The Bill seeks to empower the Minister to control land transactions and will ensure that no foreigners can own agricultural land.

Legislators mounted strong opposition to the provision that "an approved enterprise" be exempted.

They argued that this left a loophole for foreign-owned companies and organisations to own land under the guise of approved enterprise.

Attempts by an Assistant Minister for Agriculture, Mr. Malinda, to have consideration of the Bill by the Committee of the House adjourned so that the Government could introduce a new definition of "approved enterprise" was defeated on a division by 30 votes to 12.

A proposed amendment by Mr. Malinda that the House should agree to have the words "an approved enterprise" left in the Bill, but that the Government would ensure that approval of Parliament was sought before such an enterprise was allowed to buy land, was also defeated.

Speaker after speaker reiterated that it was the view of Members that no foreigners should be allowed to buy agricultural land in Kenya.

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FIVE DEPARTMENTS ADD TO THEIR ACHIEVEMENTS

On the occasion of Jamhuri Day it gives me great pleasure to outline the work of my Ministry during the past few years.

Settlement and Land Adjudication are two of the largest departments within my ministry and they are very important in relation to the economics of land development and subsequent progress to national prosperity.

Settlement was originally launched in 1962 for the purpose of purchasing about one million acres of land from the European settler for the exclusive use by African smallholders. The object was to gradually ensure the transfer of expatriate-owned farms to the African people. My ministry has made rapid progress to achieve this and as I write today, only about 20,000 acres remain to be bought to reach our target. The One Million Acre Scheme does not, however, represent all the land handled by the Department of Settlement. Other projects account for another 400,000 acres.

During the course of the last five years, we have experienced many difficulties. This project was the first of this kind on such a large scale and consequently, no past experience was available to draw upon.

Great credit must be given to those officers who have toiled to make Settlement the success it is today, and also to those settlers whose willing participation has contributed in no small measure to the strong position in which we now find many of our schemes. With every programme of this size one must expect good and bad. We have made our mistakes--without these we would not be human. However, the time has come when we are sure that our future is indeed bright and we have many achievements to our credit of which we can be justly proud.

The present position does not mean that we will sit back and rest on our laurels, but a further period of consolidation and supervision is now necessary in order to ensure that planned production is maintained and that boundaries of Settlement plots are clearly outlined, surveyed, and their holders eventually issued with title deeds, after boundary disputes have been finally settled.

Problems still exist with regard to water supplies, shortages of dairy cows, loan repayments, and market outlets, to mention just a few of the more important. We are constantly striving to overcome these difficulties and we are currently working on 35 different projects to improve water distribution.

So far as shortage of dairy cows is concerned, my officers are in constant touch with supplies with a view to fulfilling the budgeted targets. It is interesting to note that there are approximately 154,000 head of cattle and 130,000 head of sheep on Settlement Schemes today. The increases in cattle and sheep averaged approximately 26,000 head over the past 12 months and milk production was slightly more than 800,000 gallons per month.

I feel that Settlement would not be complete without mentioning the Ol Kalou Salient Project, which represents 19 development units on 140,000 acres, each unit having approximately 100 members. Production from this area has increased by over 100 per cent in the last two years. The wheat yield this year is estimated at 70,000 bags and the overall livestock holding amounts to approximately 38,000 head.

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ACREAGE WARNING TO COFFEE GROWERS

The Government is determined to prevent any increase in coffee acreage, but growers' cooperatives have been told that seedlings in nurseries may be used for refilling gaps in existing fields.

Government officers have been instructed to report to the inspectorate of the Coffee Board any cases in which it is thought farmers have increased the total acreage of coffee by new planting.

It is firm policy, said a Government statement, that the Coffee Board inspectorate should prosecute growers who ignored the ban or who persistently refused to improve the standard of coffee management.

It had been most encouraging, said the statement, to see the general improvement of coffee husbandry throughout the country since the middle of 1966 when a nationwide coffee improvement campaign was launched. But there remained some farms in which little progress had been made.

If these farmers considered that coffee farming was not profitable they could uproot their coffee. If they wished to continue to grow the crop it had to be managed properly.

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STUDENTS TOLD TO HELP* NEW FARMERS

Members of young farmers' clubs were told to pass on the knowledge they gained to local people so as to better Kenya agriculture, by the chairman of the Freedom from Hunger National Committee, Mr. Christopher Malavu.

Mr. Malavu was addressing them at Egerton College after a successful ten days' youth camp held by young farmers' clubs from many secondary schools all over Kenya.

Mr. Malavu said that they had achieved much from what they had learned during their stay. He also told them that as Kenya was an agricultural country and depended on agriculture they should do their best to make it a success.

He said that as about 90 per cent of the Kenya population lived in rural areas it was important that they be helped technically to know what agriculture meant as they were answering President Kenyatta's call of "back to the land" although not all had land to cultivate nor were they assured that all of them would acquire some.

He advised students to pass on the knowledge they had gained.

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TRIBALISM WARNING BY DR. KIANO

Kenya's Minister for Labour, Dr. Kiano, yesterday gave a stern warning to members of parliament who wrote to him or his officers trying to get jobs for relatives.

Dr. Kiano was answering allegations

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*East African Standard, August 14, 1967, p. 5.

made in the House on Wednesday by the Kanu M.P. for Ruiru, Mr. J. M. Njonjo, against the Labour Officer at Thika.

Mr. Njonjo had said that this officer had "imported his Luo tribesmen"to Thika and that within three months of his transfer to the area the number of Luo in Thika firms had risen from 25 to 100.

The Minister's speech was greeted with uproar when he warned Members to stop writing to him and his officers trying to influence them to give jobs to relatives.

Dr. Kiano said it was not true that the Luo were in the majority in the United Textile Industries Ltd., which Mr. Njonjo had cited.

He gave a breakdown of the tribes employed at the company since January, 1966, which showed that there were 43 Kikuyu, 39 Luo, 10 Kamba, 32 Abaluhya and one other person whose tribe he did not disclose.

The Minister said it was true that the wife of the Labour Officer at Thika was employed by the company as secretary to the manager but she had got the job on merit after it had been advertised and she competed with eight other candidates.

"We cannot stop relatives of civil servants getting jobs on their own merits," Dr. Kiano declared.

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LAW WITH TRIBAL BIAS RULED OUT

It would be contrary to the Constitution to declare that certain Kenya citizens were more equal than others, the Minister for Commerce and Industry, Mr. Kibaki, told the National Assembly yesterday.

He was speaking during committee on the Trade Licensing Bill and was answering point raised by Members, including the leader of the opposition, Mr. Odinga, connected with Africanisation in the commercial sector.

He made it clear it could not be possible in Kenya to have a law on a tribal basis. The Leader of the Opposition, the Minister said, had indicated he would like all citizens to have equal rights.

Mr. Kibaki said the Government was assisting Africans to enter business and this could be observed through the Kenya National Trading Corporation. The Government could help people who were less prosperous.

The Bill did not mean that non-citizens would occupy businesses in all towns, but if non-citizens were barred from trading in any town in Kenya there were certain towns in which it would be impossible to find replacements.

The Minister asked members to realise that the Bill was intended to decrease the number of non-citizens in trade.

Mr. Odinga urged the Government to back Africans in commerce and complained there were no arrangements by which the Government could back Africans financially and give expert advice. Africans should be helped to take a more important place in commerce.

Mr. M. Shikuku (Kanu, Butere) said that if non-citizens were allowed to continue trading in certain towns citizens might not get a chance to participate in commerce. He demanded that the Government give loans to Africans to enable them to take over businesses from non-citizens.

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KENYA TIGHTENS UP WORK-PERMIT LAWS

The Vice-President, Mr. Moi, announced that the new immigration laws would come into force from December 1.

The starting date for the new immigration laws was announced in an order published in the Kenya Gazette by Mr. Moi. He also made new regulations for the issue of new permits, some of which will cost as much as $125.00.

Sweeping changes in the present system of entry and work permits are introduced and immigration officers are given powers to compel employers to furnish returns stating the numbers of citizens and non-citizens they employ and their races, the number of citizens in training and the forms of training schemes being operated.

Provisions in the laws specify the minimum qualifications required of people applying for work permits to practise certain prescribed professions, including doctors, dentists, lawyers surveyors, architects, pharmacists, veterinary surgeons, engineers, nurses, physiotherapists, accountants and chartered secretaries.

It was made clear that all non-citizens need not necessarily apply immediately for new permits to remain in Kenya when the laws come into effect.

The Vice-President's Office would notify people eligible for the various new classes of permit when they should apply and for the time being, existing permits would remain valid.

The period of validity of any of the new permits will be at the discretion of the immigration officers. No permit will be valid for more than five years but permits can be renewed.

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ASIANS AT THE MARKET *

At a time when emotions are high, it is easy for some people to lose sight of fundamental principles upon which the rules of this society are based.

Such, it appears, is the case in connection with the position of citizens of Asian origin who own stalls in Nairobi's municipal market.

In a series of directives from various authorities, it has been indicated that these stallholders are to be asked to vacate the premises in order to make room for citizens of African origin. According to notices served on these citizens of Asian origin, they are supposed to get out by the end of next month.

Why should one citizen be asked to forfeit equality of consideration in favour of another citizen?

Our citizenship laws, as the Constitution provides, guarantee full protection to each and every citizen on an equal basis; and the same goes for all other rights and privileges which go with citizenship.

It has been argued that, in the past, citizens of African origin have not had enough opportunities to enter the business world. To a large extent, this is true. And everything possible should be done to rectify the position.

Hopefully, this is one area in which the Industrial Development Corporation is likely to make a significant contribution. The trading and some other statutory corporations are also supposed to do just this. And this is how it should be done.

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BUILDERS' WARNING ON EFFECT OF LABOUR SHORTAGE

Kenya contractors are concerned about the shortage of skilled building tradesmen and the effect this may have on future development. With many Asian artisans leaving the country qualified Africans are not coming forward fast enough to take their places.

At the moment the building trade is enjoying a healthy spell of activity but some builders fear they may have reached their capacity in view of the labour shortage, particularly of carpenters and joiners.

A spokesman for the W. Greenhut Construction Company in Nairobi said yesterday: "I think the building capacity in the country has reached its maximum. From here on the shortage is going to be very acute.

"The Government has ideas for increasing building development by 10 per cent next year, with further increases in the following years. But I cannot see how they can do this without allowing foreign labour into the country."

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*Sunday Nation, September 24, 1967.

THE FOUNDATIONS OF KIKUYU SOCIETY

To the Kikuyu, land is everything. It is the source of his life and his livelihood. It is the link between him and his ancestors--and between him and his descendants, his children and their children. Land is basic to his religion, the way he earns a living and his whole family organization.

The earth is considered to be the mother of all Kikuyu. It provides the food which feeds the people. It is the resting place for the dead. It nourishes both the living and the spirits of the dead. The Kikuyu believe that the earth is the most sacred of all creation--an oath sworn on the soil is the highest oath that can be given or taken.

According to Kikuyu tradition all the land in Kikuyuland belongs to the tribe. By the same tradition, every Kikuyu is entitled to some of this land to use for earning a living. As long as it is used to produce, it belongs to the person who so uses it. Individuals who use it can freely pass it on to their children. If they continue to use it, they, too, can pass it on to their children. But whenever anyone does not use the land, his rights to it are ended and someone else may claim it to use.

Thus, the Kikuyu as a tribe have always considered Kikuyuland as belonging to them, the tribe. Individual Kikuyu still refer to all of it as "our land." However, pieces of this land are worked by individuals or families and thus belong, as long as they are so used, to them. Kikuyuland can never be sold because it belongs to the whole tribe. The right to work parts of it can be given away--if the tribal elders agree, or sold to someone else, however. But it can be taken away or lost only if the individual or family who have been using it, for some reason abandon it or otherwise do not use it.

This system of land ownership is very closely related to the way the Kikuyu organize their families. Jomo Kenyatta, Prime Minister of Kenya and himself a Kikuyu, has described this connection as follows:

> If a man...

Adapted from Jomo Kenyatta, Facing Mount Kenya.
New York: Vintage Books (Alfred A. Knopf, Inc.
and Random House, Inc.), n.d., pp. 29-33.

> ...agree to it.

This tradition of land ownership has caused considerable friction between the Kikuyu and Europeans and Asians who have moved into Kikuyuland in the twentieth century. It is still causing problems today, even in independent Kenya.

When Europeans began to arrive in East Africa they were particularly attracted to the pleasant climate and rich soil of the highland area of Kenya. There they found vast stretches of unoccupied land. So they took it.

Although this land was unoccupied at the time, it still belonged to various African tribes, including the Kikuyu. Their absence from this land was only temporary. In the years just before 1900 over 75% of the people living there had been killed by a vast invasion of locusts, a widespread outbreak of smallpox and a devastating drought. The rest had fled the region. When they were ready to return, they found the Europeans had taken over their land. So they were moved away--to reserves--and given what land there was there.

In certain instances the Europeans persuaded Kikuyu chiefs to sell their land, not realizing that this could not be done because these chiefs were only trustees of it. This led to considerable misunderstanding. Even when a Kikuyu sold his land, he believed he was giving up only the right to use it--it still belonged to the Kikuyu. Europeans, however, believed they were buying possession of it. When the Kikuyu saw some of this land lying unused, they attempted to move into it and cultivate it. Great bitterness resulted between Kikuyu and Europeans.

So valuable was this land, that the British colonial government enacted a series of laws to guarantee that only whites could own it. These were so effective that this region soon became known--and still is today--as the "White Highlands." Only now is the land there being returned to its original owners.

These laws prohibited any African or Asian from renting, buying or owning any land in the highlands. They could live there, but only with the permission of the European owner and a government official and then only if they paid for this priviledge in labor. Cash rents were prohibited. No African could grow crops or raise cattle for sale. They all had to sign contracts for labor for periods of several years. Should the land be sold, they had to remain and work for the new owner until their original contract expired. Even the amount of land they could cultivate was limited by law. And, even though laws required that they be paid certain minimum wages and allowed to graze a certain number of cattle, the land owner merely required more and more labor.

In the 1950's the mau mau uprisings of the Kikuyu scared many European landowners. Only a relatively few were killed but many more left the country. Many Kikuyu and others rushed to squat on these unoccupied lands. Since independence in 1963 the Kenyan government has purchased additional land in the White Highlands for redistribution to the people.

Others have become squatters, seizing land on the edges of white-owned farms in the highlands. Still others have gone to the cities. There, many have squatted on unoccupied land--usually swamp-land or other useless land. Shanty-towns have sprung up with inhabitants numbering in the thousands. So serious has this become that the Kenya government has begun a program of destroying these squatter settlements and relocating their inhabitants. In April 1967 the New York Times described this situation:

Beyond narrow streets...

Lawrence Fellows, "Kenya Troubled by Shanty Towns," New York Times, April 23, 1967.

...man moves away.

Because land is of such great importance to the Kikuyu--indeed, to all Kenyans--it is still a major problem in Kenya today and a major concern of all people living there.

THE KIKUYU FAMILY

Life for the Kikuyu is changing very rapidly today. Cities are growing in size and complexity. Factories of all types are being constructed. Trade and commerce are expanding. Machinery and new farming methods are resulting in increased farm production and a more efficient use of land. All of these in one way or another are having a tremendous impact on the inhabitants of Kikuyuland. There is hardly any aspect of their lives that has not been affected.

Of all the aspects of Kikuyu life and society probably the one that is most affected by these changes is the family. Traditionally, the Kikuyu family can best be described as an extended family--a family composed of a father, mothers--one or more, their children, their children's wives and their children and so on. This type of family organization is closely related to the system of land ownership practiced by the Kikuyu. It is also directly related to the place of the individual in his society.

A Kikuyu is at one and the same time a member of three different social groups. What he does and can do and the position he holds in society is strictly defined by his membership in these groups. The group closest to him is, of course, his family. He is united with all members of this family by blood. A Kikuyu's role in life is largely determined by his position in this family. For example, the eldest son is the one who inherits the trusteeship of his father's property upon his death. Because a man may have more than one wife, however, a family may increase in size very rapidly--within several generations it may include a thousand or more members. Thus, no family can live together long as a single group.

Each Kikuyu is also a member of a clan. This is a group that joins together several families that are believed to have descended from a common family in the remote past. There are nine such clans. Membership in a clan brings together distant relatives and provides a feeling of mutual support in times of need. Representatives of a clan usually meet together on important occasions, such as initiation or wedding ceremonies. At such times, each elder brings with him a young member of his family. These young members are introduced to each other and are told of the way in which their families are linked to the clan. Thus, when they grow up and assume positions of leadership in their own families they will be able to conduct their affairs wisely and at the same time follow the correct line of their ancestors in promoting the well-being of their clan.

At the same time each Kikuyu is a member of a certain family and of a clan, he is a member of a group of people of about the same age. This group--called an age-grade--cuts across family or clan or district lines. Instead, it unites all children of similar age into a single group. Almost every year, thousands of Kikuyu children are initiated into adulthood and thus, into the tribe. From that point on they act as one body in all tribal matters; the sense of brotherhood is very strong within each age-grade. It provides stability to the tribe and unity to the people as a whole.

This system is very old. Its origins go back to the very origins of man. According to Kikuyu legend:

When mankind started...

Adapted from Jomo Kenyatta, Facing Mount Kenya. New York: Vintage Books (Alfred A. Knopf, Inc. and Random House, Inc.), n.d., pp. 5-10.

...the clan system.

This legend is probably based on very real events in Kikuyu history. Before this tribe was large enough to protect itself from its warlike neighbors and before the tools and skills of efficient farming had been developed, Kikuyu society must have been very unsettled. The men were away most of the time hunting, fighting or tending their wandering herds or flocks. Thus, the women naturally took charge of the homestead. They were responsible for educating the children and directing tribal activities at home. Since the fathers were usually away (and often did not survive the dangers of tribal battles or the hunt), children looked to their mothers for authority and their inheritance. Such a system, one in which the women are dominant, is called a matriarchy.

Gradually the Kikuyu increased in number and power to the point where they could defend their lands. Gradually, too, they learned to farm more efficiently so they did not have to travel far to secure food. As this happened, the men began to acquire more property--in the form of farmland, cattle or other animals, and huts. As their wealth grew, men began to take more than one wife (polygamy) ending the common practice of former times when a woman might have two or more husbands (polyandry). At the same time the men assumed more authority. Soon they were supreme in all matters of importance. Such a system is a patriarchy. Today Kikuyu society is patriarchal, but women still have retained much of their old respect and authority.

The Kikuyu social structure as it is today performs many useful functions. Existence of the extended family and clan, for example, permit a Kikuyu travelling from place to place to find relatives with whom he can stay enroute. A Kikuyu going to a city to seek a job can count on a relative who will provide him food and shelter and help him find a job. Ill or handicapped family members are taken care of by other members of the family as long as it is necessary.

But these same institutions are coming under increasingly heavy pressures. The extended family, especially, is beginning to break down. As more and more Kikuyu leave the land to find a future in the cities, relatives there find it impossible to help them. Many of these job-hunters never find jobs. They become virtual parasites, living off the income of their relatives but contributing nothing in return. This severely handicaps those trying to make a living in the city. Moreover, a tightly-knit traditional family can severely restrict the ambitions and efforts of any one family member. Since use of family land or funds requires the consent of all, a proposal by a young member to do something with them that is not customary may be vetoed by the more tradition-bound members of the family. So it is not surprising to find that the extended family is slowly disintegrating especially among urban Kikuyu.

More and more, individual rather than collective initiative is becoming evident in Kikuyu life. As an increasing number of Kikuyu move to urban areas they are coming into contact with people of other tribes and other ethnic backgrounds. Old customs and ideas are being challenged. The Kikuyu are, even if slowly, beginning to exchange some traditional ways of life for new ones. Their homeland in Kenya is a very dynamic area.